

THE INSTI-  
TVTION OF A

CHRISTEN MAN,  
CONTEYNYNGE

the Expo-  
sition or Interpretation of the com-  
mune Crede, of the seuen Sa-  
cramentes, of the .x. com-  
mandementes, and  
of the Vater  
noster,  
and the Aue Maria  
Justification &  
Purgatory.







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TO THE MOOSTE HYGHE AND  
moſte excellent prince, our moſte gracyous, and moſte redoubted  
Souerayne lord and kyng HENRY the. VIII. by the grace of  
god kyng of Englande and of Fraunce, defendour of the faythe,  
lorde of Irelande, and ſupreme heed in erth immediately vnder Chriſt  
of the Churche of Englande, Thomas archbiſhop of Cantur-  
bury, Edward archbiſhop of Yorke, and all other the bi-  
ſhops, prelates, and archdeacons of this your realme,  
wiſſhe al grace, peace, and felicitie from almighty  
ye god the father our lorde Ieſu Chriſte.



PLEASETH IT YOVR moſte royall ma-  
teſtie to vnderſtande, that where as of your  
moſte godly diſpoſytion and tender zeale,  
whiche is impreſſed in your moſt noble hart,  
towards thaduancement of goddis glo-  
rie, & the right inſtytution and education of  
your people in the knoweledge of Chyiſtis trewe relygion,  
your hyghneſſe commaunded vs nowe of late, to aſſemble  
our ſelves togyther, and vppon the diligent ſerche and per-  
uſynge of holye ſcripture, to ſette forth a playne and ſyn-  
cere doctrine, concernynge the hole ſumme of all thoſe thyng-  
es, whiche appertayne vnto the profeſſion of a Chyiſten  
man, that by the ſame all errours, doubtes, ſuperſtytions,  
and abuſes myght be ſuppreſſed, remoued, and vtterly taken  
away, to the honour of almighty god, and to the perfite eſta-  
blyſhyng of your ſaid ſubiectes in good vnitie and conoord,  
and perſyte quietenes bothe in theyr ſowles and bodies.  
We coſidering the godly effect and intent of this your high-  
neſ moſte vertuous and gracious commandement, do not  
only reioyſe and gyue thanks vnto almighty god with all  
our hartes, that it hath pleaſed hym to ſende ſuche a king to  
reigne ouer vs, whiche ſo earnestly myndeth to ſette forth a-  
monge his ſubiectes the light of holy ſcripture, which alone  
ſheweth men the ryghte pathe to come to god, to ſe hym, to  
a.ii. knowe



## The Preface of the prelates

knowe hym, to loue hym, to serue hym, and so to serue hym, as he mooste desyreth: but haue also, accordyng to oure mooste bounden dueties, endeouored our selves, with all our wytte, lernynge, and power to satisfie your hyghnes sayde desyred most godly purpose. And therupon callynge to our remembraunce, howe the hole pithe and summe of all those thinges, whiche be at greatte lengthe conteyned in the hole canon of the Bible, and be of necessitie required to thattaynyng of euerlastynge lyfe: was sufficiently, exactly, and therwith shortly and compendiously comprehended in the xii. Articles of the comune crede, called thapostels crede, in the vii. sacramentes of the church, in the ten comandementes, and in the prayer of our lord, called the Pater noster. And considering therfore, that if your highnes people were perfectly instructed and lerned in the right knowlege and vnderstanding of the same, they shulde not only be hable easily to perceyue and vnderstand, & also to lerne by harte and beare away the hole effect and substance of al those thinges, which do appertayne and be necessarie for a christen man, eyther to beleue, or to do, but also that all occasyons myght thereby be remoued, whiche by any colour or visage haue caused any of them to fall or to be offended: we haue after longe & mature consultation, had amonges vs, compiled a certaine treatise, wherein we haue employed our hole study, and haue therein truly & purely set forthe and declared in our mother tongue, the very sense & meanynge, and the very righte vse, vertue, and efficacie of all the said foure partes. And forasmuche as Faith is that singuler gift of god, whereby our hartes, that is to say, our natural reason and iugement (obscured and almooste extincted by originall and actuall synnes) is lyghtened, purifyed, and made hable to knowe and discern, what thynges be in dede acceptable, and what be displeasing in the syght of god. and for bicause also that fayth is the very fountayne and chiefe grounde of oure Religion, and of all goodnes and vertues exercysed in the same,  
and

to the kynges Maiestie.

and is the fyrste gaate, whereby we entre, and be receyued and admytted, not onely in to the familie or householde of our lord god, but also in to the knowledge of his maiestie and deitie, and of his inestimable power, wysedome, rightuousenes, mercye, and goodnes: we haue fyrste of all begonne with the CREDE, and haue declared by waye of a paraphrasis, that is a kynd, mere, and true exposition of the right vnderstandyng of euery article of the same. And afterwarde we haue entreated of the institution, the vertue, and right vse of the seuen sacramentes. And thirdly we haue declared the ten comādementes, & what is conteyned in euery one of theym. And fourthly we haue shewed the interpretation of the Pater noster, wherunto we haue also added the declaration of the Ave Maria. And to thintent we wolde omitte nothyng, conteyned in the boke of articles, deuised and sette forth this last yere, by your highnes lyke comādemēt: we haue also added in the ende of this treatise, the article of Iustification, and the article of Purgatorie, as they be in the sayd boke expessed. And thus hauinge determyned our sentence in all thynges conteyned in the sayde treatyse, accordyng to the verye trewe meanyng of scripture, we doo offer the same here with vnto your mooste excellent maiestie, mooste humblye besechyng the same, to permytte and suffre it, in case it shall be so thought mete to your mooste excellent wysedome to be prynted, and soo with your supreme power sette forth: and commaunded to be by vs and al other your subiectes of the clergie of this your mooste noble realme, as well religious as other, taught to your hyghnes people, without the which power and lycence of your maiestie, we knowlege and confesse, that we haue none auctorite, eyther to assemble our selves together for any pretence or purpose, or to publishe any thyng, that myghte be by vs agreed on and comppled. And albeit mooste drade and benigne souerayne lord, we doo affyrme by our lernynges with one assent, that the said treatise is in all poyntes soo concordant and agreable to holys



# The Preface of the prelates

scripture, as we truste your maiestie shall receyue the same, as a thynge moste sincerely and purely handled to the glorye of god, your graces honour, the vnitie of your people, the whyche thynge your highnes we may well see and perceyue, doth chiefly in the same desyre: Yet we do most humbly submitte it to the mooste excellent wysedome and exacte iudgement of your maiestie, to be recognysed, ouersene, and corrected, yf your grace shall fynde any worde or sentence in it mete to be changed, qualified, or further expounded, for the playne settinge forth of your highnes moste vertuous desyre & purpose in that behalfe. Wherevnto we shal in that case conforme our selves, as to our most bounden dutties to god, and to your highnesse apperteyneth.

Your highnes moste humble subieges and dayly beadesmen

Thomas Cantuarien.

Edouardus Eborac.

Ioannes London.

Cuthbertus Dunelmen.

Stephanus winton.

Robertus Carliolen.

Ioannes Exon.

Ioannes Lincoln.

Ioannes Bathonien.

Rolandus Couen, et Lich.

Thomas Elien.

Nicolaus Saxe.

Ioannes Bangor.

Edouardus Hereforden.

Hugo wigornien.

Ioannes Rossen.

Ricardus Cicestren.

Guilielmus Norwicen.

Guilielmus Meneuen.

Robertus Aßauea.

Robertus Landauen.

Ricardus wolman Archidiaconus Sudbur. Guilielmus knyghte Arch. Richemond. Ioannes Belle Arch. Gloucestr. Edmundus Boner Arch. Leicester. Guilielmus Skippe Arch. Dorset. Nicolaus Heeth Arch. Stafford.

Cuth-

Cuthbertus Marshal Arch. Notingham. Ricardus Curren Arch. Oxon. Gulielmus Cliffe, Galfridus Downes, Robertus Okynge, Radulphus Bradforde, Ricardus Smith, Symon Mathewe, Ioannes Pryn, Gulielmus Buckmaster, Gulielmus May, Nicolaus wotton, Ricardus Coxe, Ioannes Edmundes, Thomas Robertson, Ioannes Baker, Thomas Barer, Ioannes Hase, Ioannes Tyson.

Sacre theologiæ, iuris ecclesiastici et  
Civilis professores.



**T**his booke called the Institution of a chriſten man  
conteyneth foure ſpeciall partes  
wherof

**T**he fyrſte parte conteyneth the expoſition of the Crede  
called thapostelles Crede.

**T**he ſeconde parte conteyneth the Expoſition oꝝ declara-  
tion of the ſeuē ſacramentes.

**T**he thyrde parte conteyneth the expoſition of the tenne  
commaundementes.

**T**he fourthē parte conteyneth the expoſition of the Pa-  
ter noſter and the Ave, with the articles of Juſtifica-  
tion, and Purgatorie.

# THE CREDE CALLED thapostels crede.



- 1 BELEVE in god the father, and that he is
- 2 almyghty and creatoꝝ of heuen and erth.
- 3 AND I beleue in Iesu Chyste, and that he
- 4 is his onely begotten sonne, and our loꝝde
- 5 AND that he was conceived by the holy
- 6 goost, and boꝝne of the virgin Mary.
- 7 AND suffred passyon foꝝ our redemption vnder a certayne
- 8 Iuge, whose name was Pontius Pilatus, and so was cru-
- 9 cified, deed, and buried.
- 10 AND that he descended into hell, and rose agayn the thirde
- 11 day from deathe to lyfe.
- 12 AND that he ascended afterwarde vp into heuen, and syt-
- 13 teth there vpon the right hande of almyghty god his father.
- 14 AND that he shall come from thens at Dornis day to iudge
- 15 the quyeke and deade.
- 16 AND I beleue in the holy gooste.
- 17 AND I beleue that there is one holy Catholyque and vni-
- 18 uersall churche.
- 19 AND I beleue that there is in the same Churche communi-
- 20 on of sayntes and remission of synnes.
- 21 AND I beleue that at Dornis day al the people of the world
- 22 that euer was oꝝ euer shall be vnto that dave, shall then arise
- 23 ageyne in the selfe same fleshe and body, whyche they hadde
- 24 whyle they lyued here in erthe.
- 25 AND I beleue that all thelecte people of god shal haue and
- 26 entoye euerlastyng lyfe foꝝ theyꝝ rewarde.

The sense and interpretation of the fyrst Article.

**I**N MY harte I beleue assuredly, and stedfastely with my  
 mouthe I professe and knowlege, that there is but one ve-  
 ry god, and thre persons in eternitie, the father, the sonne, and  
 the holy goost, and that these thre persones be not thre goddis,  
 but all one god, all of one nature, and of one substance, and  
 all of



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all of one euerlastyng essence oꝛ being, and al like and equal  
in myght, power, wysedome, knowlege, ryght wysenes, and  
all other thinges belongyng vnto the deitie. And that beside  
oꝛ without this god, there is no other god.

And I beleue also and pꝛofesse that god the father whiche  
is the fyꝛste person in trinitie, is not onely the god, the loꝛde,  
and the father of heuen and erth, and al thynges conteyned  
therin by creation and gouernaunce: but also that he is the  
father of his onely begotten sonne, the seconde persone in  
Trinitie, and that he dyd bigette hym of his owne substance  
by eternalle generation, that is to saye, by generation that  
neuer hadde begynnynge.

And I beleue also, and pꝛofesse that all and synguler  
the wordes and sayinges of this god the father (be they la-  
wes, pꝛeceptes, pꝛomysses, pꝛophcyes, oꝛ thꝛetenynge) and  
all that euer was spoken of hym, oꝛ by hym in the hole body  
and canon of the newe and the olde testament, is moꝛte cer-  
taynely trewe, and of suche infallyble veritie and trouthe,  
that the same can not be altered, oꝛ conuelled by any contra-  
ry opynion, power, oꝛ auctoꝛytie. And I pꝛomyse and pꝛo-  
fesse that I do and wol not onely hope, and loke surely, and  
without all doubte to attayne and enioye all those thynges,  
whiche god pꝛomyseth in holy scripture vnto the electe chyl-  
derne of god: but also that I do and wol feare, lest those pu-  
nyshementes and afflictions, whiche god in holy scripture  
thꝛetneth to caste vpon those persones, which do transgresse  
his wyll and cominandementes, shall fal vpon me: if I shall  
not, lyke an obedient seruaunt and chylde, stude to fulfyll  
and accomplyshe the same.

And I beleue also, and pꝛofesse, that this god, and this fa-  
ther is almyghty, that is to say, that his power and myghte  
excelleth incomparably all the other powers in heuen and  
erthe. And that all other powers, whiche be in heuen, erthe,  
oꝛ hell, be nothing as of them selfe: but haue al their might,  
foꝛce, and strengthe of hym onely, and be all subiecte vnto  
his

his power, and be ruled and gouerned therby, and can not resyste, or lette the same.

And I beleue also, & professe, that this almighty god, & almighty father dyd at the beginning create, forme, & make of nought heuen and erthe, and all thynges conteyned in this worlde, as well aungels & mans soule, and al other thynges inuysybe: as also al other visible creatures, and that he dyd gyue vnto them al the power and myght, whiche they haue.

And I beleue also and professe, that among his other creatures, he dyd create and make me, and dydde gyue vnto me this my soule, my lyfe, my body, with all the membres that I haue great and small, and al the wytte, reason, knowlege, and vnderstandynge that I haue, and fynally all the other outwarde substance, possessions, and thynges, that I haue, or can haue in this worlde.

And I beleue also, and professe, that he is my very god, my lord, and my father, and that I am his seruaunt and his owne sonne, by adoption and grace, and the ryght inheritor of his kyngedome, and that it procedeth and cometh of his mere goodnes onely withoute all my deserte, that I am in this lyfe preserued and kepte from daungers and perylles, And that I am susteyned, nourysshed, fedde, clothed, and that I haue helthe, tranquillitie, reste, peace, or any other thyng necessary for this corporall lyfe. I knowlege also and confesse, that he suffreth and causeth the sonne, the mone, the sterres, the daye, the nyght, the ayre, the fyre, the water, the land, the see, the fowles, the fyshes, the bestes, & al the frutes of the erthe, to serue me for my profytte and my necessitie.

And in lyke maner I confesse and knowlege, that all bodily syckenes, and aduersitie, whiche do fortune vnto me in this world, be sent vnto me by his hande, and his vysitation, and that he punyssheth me not to destroy me, but only to saue me, and to reduce me agayne by penance vnto the right waye of his lawes, and his religion, and so therby to proue me, & to exercyse me in pacience, and other vertues, and also to signi-



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hie vnto me the great cure, and fatherly loue, and goodnes, whiche he beareth towarde me. And therfore I woll haue none other god, but only this god, whiche by his almyghtie power hath created and made heuen and erthe, and al thynges conteyned in the same. Neither woll I glory, or put my truste and confidence in myne owne power, force, strength, riches, lernyng, science, wysedome, or any thyng els, what so euer I haue, or shal haue, and possesse in this worlde. Neither woll I glory, or put my confidence in any other man or creature of this worlde, be it in heuen, hell, or in erthe, nor in any crafte of Magicke, sorcerie, charmes, wytchecraftes, or any other false artes subtilled, and inuented by the diuel: but I woll put my hole hope, my hole truste and confydence in god onely, and in hym onely woll I glorie, and gyue all honour and glorie vnto hym, and vnto hym only, and vnto his gouernaunce woll I commytte, and submytte my selfe, my goodes, and all that euer I haue, withoute fearynge or regardyng the malyce, the crafte, or power of the dyuel, or any of his membres, which myght enduce me to the contrary. Neither woll I desyre any sygne to tempte god, but I woll trust fermely & faythfully vnto hym. And although he shal sende any aduersitie vnto me, or shal dyfferre and tarpe his pleasure in grauntyng suche requeste and petytion, as I shal make vnto hym: yet wol not I murmur or grudge therat, nor go about to prescribe or appoynt vnto hym any ende, any tyme, any measure, or season: but I woll commytte all to his wyll, with a pure and a stedfaste faythe, and woll patiently abyde the tyme, whiche vnto hym shal be thoughte mooste expedient for me.

This faythe I reteyne stedfastely engraued in my harte, and I promyse by the grace & helpe of god, neuer to swarue or declyne from the same, for any argumente, perswasyon, or auctoritie, that maye be objected: nor for any worldly affection, or respecte of pleasure, payne, persecution, or torment, what so euer shal fortune vnto me. From this trust and confydence



the fyrste Article.

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fidence woll I neuer be brought, althoughe all the men in the worlde shuld forsake me, and persecute me. Neyther woll I the lesse trust in god, for that I am a man of great power force and auctoritie, endewed with all sufficiencies in this worlde, ne yet bicause I want the possessions of this worlde, and am but wretched and pooze, rude, and vnlearned, and despised of all men, no: synally bycause I am a wretched synner. For syth this God is the almyghty lorde, and maker of all thynges, and hath al thynges vnder his handes and gouernaunce: what can I lacke that he can not gyue o: do vnto me, if it be his wyl so to do? And syth he is my father, I am assured, that for the fatherlye loue and pytie, whiche he hath and beareth vnto me, he woll not onely care for me, but he woll be also continually present with me by his grace and fauour, and woll continually gouerne and directe me, ayde and assyste me, and prourde that, that shall be beste for me, and woll also forgyue me al the synnes that I euer comyt- ted o: haue done, contrary to his commaundemente, so ofte as I shall by trewe, and vnfeyned penaunce retourne vnto hym with al my harte, and shall applie my hole mynde, purpose and endeuour, to amende my noughtie lyfe, and to obserue his commaundementes.

The sense and interpretation of the seconde Article.

**I** BELEVE constantly in my harte, and with my mouth I do professe and knowlege, that Jesu Christe is thonly begoten sonne of almyghty god the father, and that he was begoten of his godly nature, and substance eternally before the worlde was made o: formed, and that he is veray god, equall with god the father, and tholy goost in substance, and all other thynges belongynge vnto the godheed.

And I beleue lykewyse, that this Jesu Christ was eternally preordayned, and appoynted by the decree of the hole Trinitie, to be our lorde, that is to say, to be thonly redemer and  
sauour

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Sauour of mankynde, and to reduce and brynge the same frosh vnder the dominion of the dyuell and synne, vnto his onely dominion, kyngedome, lordeshyppe, and gouernance.

And I beleue lyke wyse, that this Jesu Christe is true in all his wordes and promyses, or rather that he is very trouthe it selfe. And that all thynges, whiche be spoken of him, or by him in holpe scripture, be certaynly and infallibly true.

And I beleue also, and professe that Jesu Christ is not only Iesus, and lord to all menne that beleue in hym, but also that he is my Iesus, my god, and my lord. For where as of my nature I was borne in synne, & in the indignation and displeasure of god, & was the veray chylde of wrath, condemned to euerlastyng death, subiect and thral to the power of the dyuell and synne, hauing al the principall partes or portions of my soule, as my reason & vnderstanding, and my free will, and all thother powers of my soule and body, not only so destituted & depyued of the gyftes of god, wherewith they were fyrste endewed, but also so blynded, corrupted, and poisoned with errour, ignorance, and carnal concupiscence, that neyther my sayd powers coude exercise the natural function and offyce, for the whiche they were ordeyned by god at the fyrste creation, nor I by them coude doo or thynke anye thing, whiche myght be acceptable to god, but was vtterly deade to god, and all godlye thynges, and vtterlye vnable and insuffyciente of myne owne selfe to obserue the leaste parte of goddis commaundementes, and vtterlye inclyned and redy to runne heedlynge into all kyndes of synne and myschiefe, I beleue I saye, that I beinge in this case, Jesu Christe, by sufferynge of moste payneful and shameful deth vpon the Crosse, and by sheding of his most precious blode, and by that gloriouse victorie, whiche he had, whan he descendynge into helle, and there ouercomynge bothe the diuell and dethe, rose ageyne the thirde day from dethe to lyfe, and so ascended into heuen, hath nowe pacified his fathers indignation towarde me, and hath reconcyled me agayne into



into his fauour, and that he hath loosed and delyuered me from the polke and tyranny of deathe, of the dyuelle, and of synne, and hath made me so free from theym, that they shall not fynally hurte, or annoy me, and that he hath powred out plentyfully his holy spiryte and his graces vppon me, specially saythe, to illumine and directe my reasone and iudgement, and charitie, to dyrect my wyll and affections towardes god. wherby I am so perfectly restored to the lyght and knowledge of god, to the spirituall feare and drede of god, and vnto the loue of hym and myne neyghbour, that with his grace I am now redy to obey, and able to fulfyll and accomplishe his wyll and commaundementes. Besydes all this, he hath brought and delyuered me from darkenes and blyndenes, to light, from deathe to lyfe, and from synne to Iustice, and he hath taken me into his protection, and made me as his owne peculiat possession, and he hath planted and grafted me into his owne bodey, and made me a membre of the same, and he hath communicated and made me partycypant of his iustyce, his power, his lyfe, his felycitie, and of all his goodes, so that now I may boldly say and beleue, as in dede I do perfytely beleue, that by his passion, his dethe, his blode, and his conquerynge of deth, of synne, and of the dyuell, by his resurrection & ascension, he hath made a sufficient expiation or propiciation towardes god, that is to say, a sufficiente satisfaction and recompence as welle for my origynal synne, as also for all the actual synnes, that euer I haue committed, and that I am so clerely rydde from all the guilte of my sayde offences, and from the euerlastyng peyn, due for the same, that neyther synne, nor deathe, nor helle shall be able, or haue any power, to hurte me or to let me, but that after this transytorie lyfe, I shall ascende into heuen, there to raigne with my Sauour Christ perpetually in glorye and felycitie.

All whiche thynges consydered, I may worthily calle him my Iesus, that is to say, my sauiour, and my Christe, that is  
to

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to save, myne annoynted kynge and prieste, and my lord, that is to save, my redemer and gouvernour. For he hath doone and fulfilled the verye offyce bothe of a prieste and of a kynge, and of a lord. Of a prieste, in that he hath offered by his blessed bodye and bloude, in the Altare of the Crosse, for the satisfaction of my synnes. And of a kynge and lord, in that he hath, lyke a moste myghty conquerour, overcome and utterly oppressed his ennemyes (which were also myn ennemyes) and hath spoyled them of the possession of mankynde, whiche they wanne before by fraude and deceyte, by lying and blasphemy, and hath brought vs nowe into his possession and dominion, to reygne over vs in mercy and love, lyke a moste louinge lord and gouvernour.

Finally I beleue assuredly, & also profess that this redemption and iustification of mankynde coulde not haue bene wrought, nor brought to passe by any other meanes in the worlde, but by the meanes of this Iesu Christ goddis onely sonne, and that neuer man coulde yet, nor neuer shal be hable to come vnto god, the father, or to beleue in hym or to attayne his fauour by his owne wytte or reason, or by his owne science and lernynge, or by any his owne workes, or by what so euer may be named in heuen or in erthe, but by the faythe in the name and power of IESV CHRISTE and by the gyftes and graces of his holy spirite. And therefore, sythe he is my Iesu Christe, and my lord: I wyll put my hoolle truste and confydence in hym, and woll haue the selfe same faythe and affyaunce in hym in all poyntes, whiche I haue in god the father. And I woll knowlege hym for my onely lord, and woll obeye all his commandementes durynge my lyfe, without any grutchynge. And I am sure, that whyle he is my lord and gouvernour, and I vnder his protection, neyther synne, neyther the dyuell, nor yet deathe, nor helle, can do me any hurte.



## the thyrde Article.

The sense and interpretation of the thyrde Article.

**I**BELEVE in my harte assuredly, and constantly do professe that whan the tyme was come, in the whiche it was befoze ordeyned, and appoynted, by the decree of the hoole Trinitie, that mankynde shulde be saued and redemed: this Jesu Chyste, the seconde person in Trinitie, and veray god, descended from heuen into erthe, to take vppon hym the veray habyte, forme, and nature of man, and in the same nature to worke, to suffre, and fulfyll all those thynges, whiche were necessary for our redemption.

And I beleue also, and professe that he so descendyng from heuen, dyd light down into the wombe of a most blessed virgin called MARIE, & that he dyd there take vpon hym our nature, and was conceived, begoten, and bozne of her veray fleshe, nature, and substance: and so dyd vnite and conioyne togyther the same nature of man, with his Godhead in one persone, with suche an indissoluble and inseparable knotte, and bonde, that he beinge one persone Jesu Chyste, was than and euer shall be in the same person, veray perfite god, and veray perfyte man.

And I beleue also, and professe that this moste blessed virgin conceived this her chylde Jesu Chyste, without spotte, or blotte of synne, or carnall concupiscence, and without any commixtion, or coniunction had betwene her and any mortal man, or any other creature in heuen or erth. And that the holy goost, the thirde person in trinitie, descendyng also from heuen, lighted downe into this moste blessed virgin, & there of her fleshe and substaunce, wrought this ineffable and incomprehenysible worke of the Incarnation of this Chylde Jesu Chyste.

And I beleue also and professe, that this worke and operation of the holy goost, was all holy, without any synne or impurite, & that it was done without any violation, or detriment vnto the virginite of that blessed byrgin saint Mary.

The interpretation of

And I beleue also, that this chylde Iesu Christe was not onely thus conceived without synne, but also that he was borne in lyke maner of his sayde moste blessed mother, and that she both in the conception, and also in the birth, and natiuitie of this her chylde, and euer after, retained stil her virginittie pure and immaculate, and as clere without blotte as she was at the tyme, that she was fyrste borne.

And I beleue, that this conception, and Natiuitie of our sayde sauour, was ordeyned to be thus pure, holy, and vndefyled, to thintent that al fylthines and malediction, wherewith the conception and byrthe of me, and of all other men, that euer were sithe Adam, or shalbe, and al the filthines and malyce of the synnes of the hole worlde, as well origynal as actuall, shulde therby be purified, purged, and made cleane.

The sense and interpretation of the fourth Article.

**I** BELEVE assuredly in my harte, and with my mouth I do professe, that this Christe, very god and man, after he was thus conceived and borne of his blessed mother, wared and lyued forthe here in the worlde, vntyll he came vnto the age of xxxiij. yerres and aboue, and that in all this tyme of his lyfe, he suffered and endured for our sakes, and for our welthe, moche bodely afflyction, moche labour and trauaylle, moche hungre, thurst, and pouertie, moche iniurie and ignominie, and many other the miseries and infirmities, wher vnto all mortall men be subiecte.

And I beleue, that although this our sauour Iesu Christ passed ouer all the hole course of his said lyfe, euen from his natiuitie vntyll his deathe, in suche perfyete obedience vnto the lawes of god and man, and in suche perfyete innocencye of lyuyng, that neyther any man in the worlde, nor the dyuell hym selfe, coulde euer fynde in hym suspicion of any the leaste crime or offence that myghte be dyuised: yet the blynde ignorant Jewes, replete with enuy and malyce, and the very members of the dyuell, by whom they were prouoked and  
enduced



enduced there vnto, laboured continually by all craft, and meanes they coude, to dystroy hym: and at lengthe conspyrge to gether, and subornatyng false wytnesse, they toke hym, and after they had bet hym, and spyt in his face, and vsed all the vilany they coude vnto hym, they bounde and brought hym befoze one Pontius Pilatus, beinge then the chiefe iudge in Hierusalem, vnder the Emperour of Rome, and there they mooste falsely accused hym, as a subuerter of the lawes of god, and as a person that seduced the people, and moued sedicion amonge them, and as a traitour against the Emperour of Rome.

And I beleue that our sauour Jesu Christe, beyng thus mooste falsely and wrongfully accused, and broughte befoze the sayde iudge, was at length in publyque and open iudgemente condenined by the sentence of the sayde iudge, to be nayled vnto a crosse, and to be hanged vpon the same, to the intent he shulde so suffre that kynde of death, which among the Jewes was euer mooste abhorred, and detested, and accounted to be the mooste shamefull and cursed of all others.

And I beleue that after this sentence, and iugement thus pronounced and gyuen contrarie to all Justyce, and equitie: the Jewes dyd take this innocent Jesu Christe our sauour, and fyrst of all byndyng hym faste to a pyller, & pressyng with great violence a crowne of thorne vpon his heed, they dyd not only mooste spitefully mocke hym, and scoone hym, but they also most cruelly scorched, tourmented, and afflicted hym, & finally they crucified hym, that is to say, they nayled hym through handes and feete vnto a crosse, and so hanged hym vp vpon the same, on a certayne hyll called Caluarie.

And I beleue also and professe, that he hanged there vpon the same crosse betwene two theues, whiche were malefactours, vntyll he was dead, and his soule departed from his body. And that after he was thus dead, one Joseph ab Aramathia, being one of Christis disciples, & certayn other deuout nien & women, whiche also beleued in Christ, opteyned

The interpretation of  
lycence of the sayde Iudge, to take downe this blessed bo-  
dy of our Sauour Iesu Chyste frome the sayde Crosse.  
And that whan they hadde so done, they wrapped and folded  
the same body in a cleane syndone, and soo layde it & buried  
it in a newe graue or sepulchre, whiche the sayd Ioseph had  
made of stone, wherein there was neuer man buried before.

And I beleue that our sauour Iesu Chyste, in al the tyme  
of his moste bytter, and greuouse passion, and in sufferynge  
this moste vile and shamefull deathe, not onely endured and  
susteyned all the peynes and iniuries, and al the opprobries,  
and ignominies, whiche were done vnto hym therin mooste  
patiently, without resystaunce, and lyke an innocente lambe  
not openynge ones his mouth to the contrary: but also that  
he dyd wyllyngly and gladly without force or constrainte of  
any power, suffre this crosse, and this kynde of deathe, and  
his soule also to departe from his body.

And I beleue that by this passion and dethe of our sauour  
Iesu Chyste, not onely my corporall deathe is so destroyed,  
that it shall neuer haue power to hurte me, but rather it is  
made holosome and profytable vnto me, but also that all my  
synnes, and the synnes also of al them, that do beleue in him,  
and folowe hym, be mortified and deed, that is to say, all the  
guilte and offence therof, and also the damnation and payne  
due for the same, is clerely extincted, abolyshed, and washed  
away, so that the same shal not afterwarde be imputed or in-  
flycted vnto me. And therfore woll I haue this passion, and  
this deathe in my dayly remembrance. And I woll not only  
glory, and reioyse continually therein, and gyue all the than-  
kes I can vnto god for the same, consyderynge I haue, and  
shall assuredly attayne therby my redemption, my iustifica-  
tion, my reconciliation vnto goddis fauour, and lyfe euerla-  
stynge: but I woll also endeuour my selfe to my possible po-  
wer, and by the helpe of god, to folowe this my sauour Je-  
su Chyste, in the bearynge of myne owne crosse, accordyng  
to the wylle and commaundement of god, that is to say, I  
woll



the fyfte Article.

**I** woll dayly labour and study, to mortifie and kyl my carnal affections, and to subdue them vnto the spirite, and I woll patiently beare all the aduersities, afflictions, and punishmentes, that god shall sende vnto me in this worlde, and I woll in my harte hate, abhorre, and detest all synne, consideringe that the same was euer so odious and displeasunt vnto god, that nothyng in the world coulde worthily satisfie and contente hym for the same, but only the death and the bloud of his only and most dere beloued sonne Iesu Christ.

The sense and interpretation of the fyfte Article.

**I** BELEVE assuredly with my harte, and with my mouthe I do professe, that this our sauour Iesu Christe, after he was thus deed vpon the crosse, he descended immediately in his soule downe into hell, leauynge his mooste blessed body here in erthe, and that at his comyng thither, by the incomparable myght and force of his godheed, he entred into hell. And lyke as that myghty man, of whom saynt Luke speaketh, whiche, enterynge into the house of an nother stronge man, fyrst ouercame hym, and bounde him hande and foote, and afterwarde spoiling him of al his armure and strength, wherin he trusted, toke also away from hym, all the goodes & substance he had. and lyke as strong Sampson slewe the mighty lion, and toke out of his mouth the swete hony: euen so our sauour Iesu Christ at his said entre into hell, fyrst he conquered and oppressed bothe the dyuell and hell; and also deathe it selfe, wher vnto al mankynde was condemned, and so bounde theym faste, that is to saye, restrayned the power and tyrannye, whiche they had before, and exercised ouer al mankynde, that they neuer had sythe that tyme, nor neuer shal haue any power fynally to hurte or annoy any of them, that do farthefully beleue in Iesu Christe, and afterwarde he spoyled helle, and deliuered, and brought with hym from thens, all the soules of those ryghteous and good menne,

B.iii.

whiche

Luc. ii.

Iudi. 14.

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whiche from the fall of Adam died in the fauour of god, and in the faith and bylese of this our sauour Jesu Christ, whiche was then to come. And I beleue that by this descending of our sauour Jesu Christe into hel, not only his electe people, whiche were holden there as captiues, were deliuered from thens: but also that the sentence and iudgement of the malediction and of eternal damnation (which god him selfe moſte rightfully pronounced vpon Adam, and all his posteritie, and so consequently vpon me) was clerely dissolued, satisfied, released, and dyscharged, and that the dyuel and hel bothe haue vtterly losse, and be depriued of all the ryghte, clayme, and interest, whiche they myght haue pretended to haue had in me by thauctoꝛie of that sentence, oꝛ by reason of any synne that euer I had oꝛ haue commytted, be it original oꝛ actuall. And that the dyuel, with al his power, craft, subtiltie, and malice is now subdued and made captiue not onely vnto me: but also vnto al thother faythful people, and right beleuers in Jesu Christe, that euer was oꝛ shal be syth the tyme of Christis sayde descendynge in to hell. And that our sauour Jesu Christe, hath also by this his passion, and this his descendynge in to hel, payed my ransome, and hath merited and deserued, that neither my soule, neither the soules of any suche, as be right beleuers in Christe, shal come therein, oꝛ shal synally be encombered with any title oꝛ accusation, that the dyuell canne obiecte agaynst vs, oꝛ laye vnto our charge.

And I beleue that this our sauour Jesu Christe, after he had thus in sowle conquered, and spoyled the dyuel and hel of all theyꝝ foꝛce, power, and tyranny, and made them subiecte vnto me, and all true christen men, in lyke case as they were vnto Adam, befoꝛe his fall: he returned agayne frome hell, like a most mighty kyng, and conquerour, in triumphe and gloꝛie, and came vnto the sepulchꝛe, where his blessed body laye buried, and so resumpnge and takynge agayne the very same body vppon hym, the thyrde daye after his sayde deathe



deathe he lyued agayne, and so rose out of that sepulchre in his natural and perfite manhode, that is to say, in his soule and in the selfe same body, whiche was borne of the virgine Mary, and dyd hange vpon the crosse.

And I beleue also, & professe that after he had so done, he liued in the world by the space of .xl. days, in the which time he was conuersant, & did eate, and drinke, with his apostels, and his disciples, and preached vnto them, and autorised them to go forth into the worlde, to manifest and declare, that he was the very Chyste, the very Messias; and the very god and man, whiche was promysed in scripture, to come and saue, and to redeme all those that wolde beleue in hym.

And I beleue assuredly that by this descendynge of Chyste into helle, and this his resurrection ageyne from deathe to lyfe, Chyste hath merited and deserued for me and all trewe and faythfull christen men, not ouely that our sowles shall neuer come into helle: but also that we shall here in this lyfe be perfectly iustified in the syght and acceptation of god, and shall haue suche grace, myght, and power gyuen vnto vs by hym, that we shalbe made able therby to subdue, to mortifie, and to extinguysh the our olde Adam, and all our carnall and fleshely concupiscences, in suche sorte, that synne shall neuer afterwarde reigne in our mortal bodies, but that we shall be holly delyuered from the kyngdome of synne, and from spirituall deathe, and shal be resuscitated and regenerated into the newe lyfe of the spirite and grace.

And where as I, and all other christen men shuld haue ben the mooste miserable of all other creatures in the worlde, and shuld haue died lyke heathens, and pagans without al hope of euerlastynge life, or of risynge agayne after our deathe: if Chyste our heed and sauour had not rysen agayne to lyfe after his deathe, I beleue and truste nowe assuredly, that by the vertue and efficacie of this descendynge of Chyste in to helle, and of his resurrection ageyne from deathe to lyfe, not ouely our corpoꝝall dethe, and all the afflictions, whiche we  
maye

### The interpretation of

may susteine in this worlde, shall not annoy vs, but shall rather tourne vnto our profyte, and be as entrees and occasyons of our greater glozie: but also that we shall after our corporall death be preserued from the captiuitie of hell, and shall be made parttakers of Christis resurrection, that is to say, that we shall aryse and lyue ageyne in the selfe same bodies and sowles, that we nowe haue, and so shall vtterly ouercome death, in lyke maner as our hecd, and our sauour Iesu Christ hath done before vs, and shal fynally lyue with hym immortally in ioye, and felycitie.

### The sense and interpretation of the. VI. Article.

**I** BELEVE assuredly, and constantly do professe, that this our sauour Iesu Christe, after he had perfytely accomplished and perfourmed the hole misterie of the redemption of mankynde, by his incarnation, his byrthe, his passion, his death, his buriall, his descendyuge into hell, and rysyng agayne from death to lyfe, and after he had ben here in erthe conuersaunt with his Apostles and Disciples by the space of xl. dayes after his sayde resurrection: the same fortieth day, whan he was amonge his sayde Apostelles, he in theyr sight ascended vp agayne in to heuen, in the very same his naturall bodye, whiche was borne of the blessed virgin his mother, and was crucified vppon the crosse. And so dyd withdraw his corporal presence from the syght of his Apostels, and from the syght of all other creatures here in erthe, to the intente they shulde frome thensforthe eleuate and lyfte vp theyr hole hartes, theyr myndes, theyr desyres, and all theyr affections from erthely thynges, and frome all carnall and worldely cares, towarde heuen and heuenly thynges, and so shulde prepare theyr hartes, and make theyr selves mete and apte to receyue the holy gooste and his spiritual gyftes, whiche he wolde sende downe in to the worlde sone after his sayde ascention.

And



the syxte Article.

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And I beleue in lyke maner that this our sauour Iesu Christe, after he was retourned into heuen, beinge very god and very man in one person, all myghty god his father did constitute and sette hym vpon his righte hande, and that euer sythe that tyme, he hath so sytte, and so shal syt eternally, that is to say, almyghty god his father, dyd communicate and gyue vnto him glorie, honour, felicitie, power, and euerlastyng monarchie, gouernance, rule, and dominion ouer all the principates, potestates, powers, dominations, and ouer al creatures, that can be named either in this worlde, or in the worlde to come. And soo ordeyned, that he shulde be kynge of al kynges, and lord of al lordes, and that al thynges in heuen and erthe shulde be caste vnder his feete, and made subiecte vnto hym. And that he shuld be thonly heed of the catholyque churche, and that the same churche shulde be the body vnder that heed. And likewise as the heed alway excelleth al thother membres: so Christe shuld excelle incomparably in honour, and dignitie, al the membres of his sayd body the churche, and that he shulde be thonly perfection and consummation of the same.

Ephc. i.

And I beleue also, and professe that this our sauour Iesu Christe, being thus constituted and set vpon the right hande of his father, was and is also constituted, to be not only the eternall kynge, the heed, the lord, and gouernour of his body, the catholyque churche, but also to be the onely eternall priest and byshop of his sayde churche, that is to saye, to be the onely patrone and aduocate, and thonly mediatour betwene god and mankynde, and the onely intercessor for the synnes of all them that ryghtfully beleue in hym.

And I beleue that accordyng therunto, our sauour Iesu Christ is of his owne goodnes not onely moze redy alwaies, than any other creature in the worlde is, to helpe me by his mediation and intercession, but also that whan so euer I do inuocate, and calle vpon hym, in right fayth and hope, with full intent, and purpose to amende, and retourne from my

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The interpretation of  
noughty lyfe, he presenteth, and exhibiteth vnto the sight of  
his father his moſte blessed body, as it was wounded, cru-  
cified, and offred vp in sacrifice for the redemption of man-  
kynde. and so from tyme to tyme maketh continuall request  
and intercession vnto god his father for the remission of all  
my synnes, and for my reconciliation vnto his fauour, and  
finally doth obteyne, that god so reconciled, woll vouchsafe  
to sende downe his holy spyrte, to dwell within my harte,  
there to rule, to gouerne, and to sanctifie me with all my  
thoughtes and dedes, and to comforte, and strengthe me  
with all spirituall gyftes, necessary to the attaynyng of e-  
uerlastyng lyfe.

And therefore sicke my heed and my saupour Iesu Christ as-  
cended vp into heuen, and sitteth there vpon the right hand  
of his father, and maketh there continuall intercession for  
me: I shall neuer from hensforthe, by the grace of god, seke  
nor set my felicitie in any worldly thyng, but shal alway  
vse the creatures, and ordynaunces of this worlde, and all  
worldly thynges, as a passyng, or a pylgrime vseth the  
commodities of a straunge countrey, wherin he intendeth  
not to tary, but to passe forthe, vntyll he shall come vnto his  
owne dwellynge place. And I shall conuerte my hole cure,  
desyre, and study from these earthely pleasures, to the attay-  
nyng of that heuenly, and euerlastyng life, whiche is pre-  
pared and ordeyned for me. And beinge assured of so good,  
so lounge, and therewith so myghty a gouernour, media-  
tour, and aduocate in heuen, as Christ is, I wol by the helpe  
of his grace, from hensforth continue styl, & perseuer vnder  
his kyngedome, his tuicion, and his gouernance, and so be-  
ing, I woll accompt my selfe safe, and sure in al maner ad-  
uersities, and agayn all maner aduersaries and enmyes.  
And I woll neuer, by the helpe and grace of god, seke other  
gouernour or mediatour, nor all the displeasures, iniuries,  
or aduersities in the worlde, nor all the malyce, crafte, and  
subtiltie of the dyuel, nor al the multitude or burden of my  
synnes,



sinnes, shall cause me to distruste or dispayre of helpe at his handes, no: yet shall make me afrayed to prosecute this my said desyre, and purpose, or cause me to desyst from the same.

*The sense and interpretation of the. VII. Article.*

**I** BELEVE assuredly, and constantly do professe that our sauour Iesu Christ, being thus ascended into heuen, and sette there on the right hande of almyghty god his father, shall at the laste ende of the worlde, whiche we call Domesday, retourne ones ageyne, and come from heuen, and appere vnto all the people of the worlde both quicke and deed, in his perfyte manhode, and in the selfe same body, wherein he ascended, to the inestimable comfozte, and reioyse of the good, and to the extreme terrour & confusyon of the wicked.

And although our sauour Iesu Christ, at his fyrst aduent or commyng into the world (which was whan he came to be incarnate) appered in the habite and fourme of a very lowe seruaunt, and of an abiecte person, in all humblenes, pouertie, affliction, and myserie, and suffred hym selfe to be iniustly iudged, and condemned to dethe by others, and although he hath euer syth that tyme, and euer shall vntyll domesday, vse his mercy, and longe pacience, and suffrance towarde the wretched synners of the worlde, inuitinge alwayes, and calling them from tyme to tyme to repentance: yet I beleue assuredly that at his seconde aduent or commynge, he shall appere in the high and almighty power, glorie, and maiestie of his kyngedome, and beinge accompanied with all the orders of aungelles, wartinge vpon hym as his ministers, he shall sytte openly in the clowdes of the ayre, and shall iudge all the worlde quicke and deed, and that straitely, accordyng to trouthe and iustice, and accordyng as he hath promysed and thretned to do by his holy worde, expessed in scripture, that is to say, accordyng to euery mannes owne workes and dedes done by hym while he lyued in the world,

C.ii.

without

Matt. 25.  
Apoc. 1.

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without sparing, or fauourynge, or shewynge of mercy, vnto any, whiche haue not deserued the same in their lyfe time.

Ro. 2. And I beleue assuredly that at this day, whan Christ shall thus sytte in the seate or throne of his iudgement, al the people of the worlde quicke & dead, that is to say, aswell al those whiche shall be founde on lyfe in the worlde, at the daye of this seconde aduent, or commynge of Christ: as also al those, whiche euer sythe the creation of Adam, lyued here in this worlde, and died before that day, shall come and appere before the presence of Christ, in their very bodies and sowles. And whan they shal be so gathered, and assembled togyther, our sauour Iesu Christe shall pronounce the extreme or fynall sentence and iugement of euerlastynge saluation vpon all those persones, whiche in their lyfe tyme obeyed and conformed them selfe vnto the wyll of god, and exercysed the workes of right belefe and Charitie, and so perseueryng in well doyng, soughte in their hartes and dedes the honour and glorie of god and lyfe immortall. And contrary vppon all those, whiche in theyr lyfe tyme were contentious, and dyd repugne agaynst the wyll of god, and folowed iniustice and iniquitie, rather than trouthe and vertue, our sauour Christe shall than and there pronounce the sentence of euerlastyng punyshement and damnation.

And I beleue that our sauour Iesu Christe shall also than and there calle aparte and make a perfyte separation or diuision betwene these two sortes of people, that is to saye, betwene the shepe and the gootes, the corne and the chaffe, the good and the badde, the blessed and the cursed, the membris of his body, and the membris of the dyuell. And so setting the good & the blessed vpon his right hande, he shall cleerely and perfitely rydde, delyuer, and redeeme them for euer, from the power and malyce of the wycked, and from all paynes and euill, and so take them all vp with hym in glory, that to be crowned and rewarded in body and soule, with honour, glorie, and euerlastynge ioye and peace,



peace, whiche was prepared for them from the begynnyng of the worlde. And contrary he shall sette all the other, whiche shall be iuged to euerlastyng payne and death, vpon his lefte hande, and so shall sende them downe into hell, there to be punysshed in body and soule eternally, with fyre that neuer shall haue ende, whiche was prepared from the begynnyng of the worlde for the dyuell and his angelles, and the cursed membes of his body.

*The sense and interpretation of the. VIII. Article.*

**I** BELEVE assuredly in my harte, and constantly do profess and knowlege that the holy gooste is the thyrde person in Trinitie, and that he is veray god and lord, autour & former of all thynges created, and that he procedeth both from god the father, and from god the sonne, and is of the selfe same nature and substance, and of the same euerlasting essence or beinge, whiche the father and the sonne be of, and that he is equall vnto them both in almightines of power, & in the worke of creation, and al other thinges apperteynyng vnto the deitie or godheed, and that he is to be honoured and glorified equally with them bothe.

And I beleue that this holy spirite of god is of his nature all holy, or rather holynesse it selfe, that is to saye, that he is the onely gooste or spirite, whiche with the father and the sonne euer was, and euer shall be the onely auctour causer and worker of all holynes, puretie, and sanctimonie, and of all the grace, comforte, and spirituall lyfe, whiche is brought and cometh into the hartes of al true christen men. In so moche, that neither it is possible, that the dyuell or any of those euill spirites, whiche do possesse and reigne in suche persones, as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this synger of god, that is to say, of this holy spirite, whiche is called in scripture, the syngre of god. neither it is possible, that the harte

C.iii.

of any

Mat. 12.

## The interpretation of

of any man, beinge ones corrupted, and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the speciall worke and operation of this holy spirite. neyther it is possible for any man to come vnto the father by Christe, that is to saye, to be reconciled into the fauour of god, and to be made and adopted into the nombre of his chyl dren, or to obteyne any parte of that incomparable treasure, whiche our sauour Iesu Christe, by his natiuitie, his passion, his death, his resurrection, and his ascension, hath merited for mankynde: oneles this holye spirite shall fyrste illumyne, and inspyre into his harte the ryghte knowlege and fayth of Christe, with due contrition and penance for his synnes, and shall also afterwarde instructe hym, gouerne hym, ayde hym, directe hym, and endewe hym with suche speciall gyftes, and graces, as shall be requysite and necessary to that ende and purpose.

And I beleue also assuredly that this holy spirite of god is of his owne nature full of all goodnes and benignitie, or rather that he is goodnes it selfe. Forasmuche as he is the onely goost or spirite, whiche with the father by Christe instylleth, and infoundeth into the hartes of mortall men (after they be ones purified from synne by faith, and deliuered from the power of the dyuell) dyuers and manyfolde moste noble and excellent gyftes and graces, as the gyfte of holy feare and dread of god, the gyfte of seruent loue and charitie towarde god, and our neyghbour, the gyfte of spirituall wysedome and vnderstandynge, the gyfte of free will and desyre, and also of very fortitude and strength, to contempne this worlde, to subdue and mortifie all carnall concupiscence, and to walke in the wayes of god, the gyfte of perseuerance to contynue in the same, the gyfte of pitie and mercy, of patience and benignitie, of science and cunnyng, of prophecieng, of curynge and healyng, and of all other vertues necessary for christen men to haue, either for the attaynyng of their owne saluation, or for the edifyng, and profyte

Timoris.  
Sapien.  
Intellect.  
Concilii.  
Fortitudinis.

Pietas.  
Sciencia.



profyte of their neighbours. All and synguler which gyftes and graces I knowlege, and professe that they procede from this holy spirite, and that they be gyuen, conferred, & distributed vnto vs mortall men here in erthe, at his owne godly wyll, arbitre, and dyspensation, and that no man can purchase or obteyne, ne yet receyue reteyne or vse any one of them, without the speciall operation of this holy spirite. And although he geueth not, nor dispenseth the same equally and vnto euery man in lyke: yet he gyueth alwayes some portion therof vnto all persones, whiche be accepted in the syght of god, and that not onely frely, and without all theyr deseruinges, but also in suche plentie, and measure, as vnto his godly knowlege is thoughte to be mooste beneficiall and expedient.

And I beleue that this holy spirite of god is of his owne nature, autour of charitie and holy loue, or rather that he is charitie it selfe. First bycause that he is that ineffable and incomprehensyble loue or concord, wherwith the father & the sonne be conioyned inseparably the one with the other. Seconde, bycause he is the bonde and knotte, wherwith our saviour Iesu Christe, and his mooste dere beloued espouse the churche (which is also his very mystical body) & al and singuler the veray membes of the same churche and body, be vnited, knytte, and conioyned to gyther in suche perfyte and euerlastyng loue and charitie, that the same can not be dissolved or separated. Thyrde, bycause he is also the very bonde and knotte, wherby all and euery one of the membes of Christis sayde churche and body, be vnited, coupled, and conioyned the one of them with the other, in perfite mutuall loue and charitie. For I beleue assuredly, that lyke as the membes of our mortall bodyes be, by the spirituall operation and vertue of our soules, not onely preserued holly together, in one body, and be endewed with lyfe, and power to exercyse suche naturall functions, and offyces, as be deputed vnto them, but also be conteyned in mutuall affection  
and

### The interpretation of

and desyre eche to helpe and conserue thother: Euen soo the members of this mysticall bodye of Christe be, by the onely and speciall operation and worke of this holy spirite, not onely congregated, buynted, and incorporated in to this one body of Christe, and so do consist, and endure holly, and perfectly in the same body, euery one in his owne peculiar function: but also that they be knitted, combined, and conglutinated all to gether, and euery one of them with other, in perfect and indissoluble loue, and in the communion of al theyr gyftes, and graces, and of al other thynges, wherewith the one of them may helpe, succour, or comferte the other.

AA 2. And I beleue that this holy spirite of god is the spirite of trouthe, and the autour of all holye scripture, conteyned in the hole canon of the Bible. And that this spirite dydde not onely inspire, and instruct all the holy patriarches, and prophetes, with all the other members of the catholike church, that euer was from the begynnyng of the worlde, in all the trouthes, and verities that euer they dyd knowe, speake, or write: but also that the same holy spirite dyd ones descende downe from heuen, in the similitude and lyknes of fyre tongues, and dyd lyghte downe vpon all thapostelles and disciples of Christe, and inspired them also with the knowledge of all trouthe, and replenyshed them with all heuenly gyftes and graces: And that from that day vnto the worldes ende, he hath ben, and shal be continually present, and also chiefe president in the catholique church of Christe, that is to say, that he hath, and shal continually dwell in the hartes of all those people, whiche shal be the very members of the same church, and shal teache, and reuele vnto them the secretes, and mysteries of all trouthe, whiche is necessarie for them to knowe, and that he shal also contynually from time to tyme rule them, directe them, gouerne them, sanctifie them, and gyue vnto them remission of theyr synnes, and all spirituall comferte, as well inwardly by fayth, and other his secrete operations, as also outwardely by the open ministra-



nistratton, and efficacie of the worde of god, and of his holy sacramentes, and that he shall endewe them with all suche spiritual graces, and gyftes, as shall be necessarie for them to haue, and so finally shall rewarde them with the gyfte of euerlastyng lyfe, and ioye in heuen.

The sense and interpretation of the. IX. Article.

**I** BELEVE assuredly in my harte, and with my mouth I do professe, and knowlege that there is, and hath ben euer from the begynnynge of the worlde, and so shal endure, and continue for euer, one certayne nombre, societe, communion, or company of the electe and faythful people of god, of whiche nombre our sauour Jesu Christe is the onely heed and gouernour, and the membes of the same be all those holy sayntes, whiche be nowe in heuen, and also al the faithfull people of god, whiche be nowe on lyue, or that euer here tofore haue lyued, or shall lyue here in this worlde, from the begynnynge, vnto the ende of the same, and be ordeyned for theyr true faythe, and obedience vnto the wyll of god, to be saued, and to enioye euerlastyng life in heuen.

And I beleue assuredly that this congregation, accordyng as it is called in scripture, so it is in very dede the Cite of heuenly Hierusalem, the mother of all the electe people of god, the onely doue, and the onely beloued of god, in perfite and euerlastyng charitie, the holy catholyque church, the temple or habitacle of god, the pure & vndefiled espouse of Christ, the veray mysticall body of Christ. Al and synguler whiche names, and appellations, and certayn suche other reherfed in holy scripture, I beleue and professe that they be mooste worthely attributed vnto this holy church, or congregation. And lyke as citizens assembled in one citie do lyue there vnder commune lawes, and in commune societie, and there do consult, studie and labour eche man in his roume and office, and accordyng vnto his callynge for theyr common welth,

D

and

Galar. 4.  
Cant. 6.  
Hierc. 13.  
Rom. 8.  
1. Cor. 3.  
2. Cor. 6.  
Epl. e. 5.

### The interpretation of

and fynally be made participant, or parttakers of all and synngular suche benefites, and commodities, as do aryse vnto them therby: Euen so I beleue, that the membres of this holy catholique churche, or congregation be collected, & gathered togyther within the same churche, as within one citie or folde. and that they be therein all vnyted, and incorporated by the holy spirite of Chyste into one body, and that they do lyue there all in one faythe, one hope, one charitie, and one perfyte vnitie, consent, and agrement, not onely in the true doctrine of Chyste, but also in the ryghte vse and ministration of his sacramentes. and so lyuyng in this perfyte vnitie, swete harmony, and con corde, I beleue that they do labour continually, euery one in his vocation, for the common welthe of this hole body, and of euery parte and membre of the same. And that al the prayers, good workes, and merites, yea and al the gyftes, graces, and goodes, whiche be confered, done, or wrought in or vnto this hole body, or any membre of the same, shall be applied vnto euery one of them, and shal redounde communely vnto the benefytte of them all.

And I beleue that this hole congregation, is all holy, that is to say, that this churche and all the partes, and membres of the same, be so purified, and mundified, as well by Chyristis mooste precious bloude, as also by the godly presence, gouernance, and assistance of his holy spirite (whiche dwelleth and inhabiteth continually, within the sayde congregation, and gouerneth and sanctifieth the same) that neyther the leproy of heresie, or false and peruerse doctrine, neither the fylthines of synne, neyther the gates of hell, shalbe able fynally to preuaile agaynste them, or to pull any of them out of the handes, and possession of Chyste. And although god dothe oftymes suffre not onely synne, erroure, and iniquitie so to abounde here in the worlde, and the congregation of the wicked to exercise suche tyranny, crueltie, and persecuti on ouer this holy churche, and the membres of the same, that  
it myght



it myght seme, the sayd churche to be vtterly oppressed, and extinguished: but also suffreth many and sondry of the mem-  
bres of the same holy churche to fall out from this body, fo:  
sa eason, and to comytte many greuous, and horrible offen-  
ces, and crymes, fo: the whiche they deserue to be pceded,  
and excluded, fo: a season, from the communion of this holy  
churche: yet I beleue assuredly that god woll neuer vtterly  
abiecte this holy churche, no: any of the membes therof,  
but that the same dothe, and shal perpetually contynue, and  
endure here in this worlde, and that god shal at all tymes,  
(yea whan persecution is greatest and most feruent) be pre-  
sent with his holy spirite in the same churche, and preserue  
it al holy, and vndefyled, and shal kepe, ratifie, and holde  
sure all his promyses, made vnto the same churche o: con-  
gregation. And fynally that all suche membes, as be fallen  
out from the same by synne, shal at length ryse ageyn by pe-  
naunce, and shal be restored and vnyted ageyne vnto the  
same holy body.

And I beleue assuredly that in this holy church and with  
the membes of the same (so longe as they be mylytant and  
lyuynge here in erthe) there haue bene euer, and yet be, and  
euer shal be ioyned, and mingled togyther an infinite nom-  
bre of the euill and wycked people, whiche all though they  
be in dede the very membes of the congregation of the wic-  
ked, and as the gospel calleth them very weedes, and chaffe,  
euill fylle and gootes, and shal fynally be iudged to euer-  
lastynge damnation: yet forasmoeche as they do lyue in the  
commune societe, o: company of those, whiche be the veray  
quycke and lyuynge membes of Christis mysticall bodye,  
and outwardly do professe, receyue, and consent with them,  
fo: a season, in the doctrine of the gospel, and in the ryghte  
vsynge of the sacramentes, yea and ofte tymes be indewed  
with ryght excellent gyftes of the holy goost, they be to be  
accompted, and reputed here in this world to be in the nom-  
bre of the sayde veray membes of Christis mysticall bodye,

D.ii.

so longe

Mat. 15.  
Mat. 3.  
Mat. 13.  
Mat. 25.

The interpretation of  
so longe as they be not by open sentence of excommunication  
precided, and excluded from the same. Not bycause they  
be such membyes in very dede, but bicause the certayne iuge-  
ment & knowlege of that their state is by goddis ordynance  
hydden, and kepte secreete from all mens knowlege, and shal  
not be reueled vntyll the tyme that Christ hym selfe shal  
come at the worldes ende, and there shal manifest, and de-  
clare his veray kyngedome, and who be the very true mem-  
byes of his body, and who be not.

And I beleue that this holy churche is catholyque, that is  
to say, that it can not be coarcted or restrayned within the li-  
mites or bondes of any one towne, cite, prouince, region, or  
countreie: but that it is dispersed and spredde vniuersally  
through out all the hole worlde. In so moche, that in what  
part so euer of the worlde, be it in Affrique, Asia, or Europe,  
there may be founde any nombre of people, of what sorte,  
state, or condicion so euer they be, whiche do beleue in oone  
god the father creatour of all thynges, and in one lord Je-  
su Christe his sonne, and in one holy goost, and do also pro-  
fesse, and haue all one fayth, one hope, and one charitie, ac-  
cording as is prescribed in holy scripture, and do all consent  
in the trewe interpretation of the same scripture, and in the  
right vse of the sacramentes of Christ: we may boldly pro-  
nounce and say, that there is this holy churche, the veray  
espouse and body of Christe, the veray kyngedome of Christ,  
and the veray temple of god.

And I beleue that these particuler churches, in what place  
of the worlde so euer they be congregated, be the very par-  
tes, porcions, or membyes of this catholyque and vniuersal  
church. And that betwene them there is in dede no difference  
in superiortie, preeminence, or auctoritie, neyther that any  
one of them is heed or soueraygne ouer the other: but that  
they be all equall in power, and dignitie, and be all groun-  
ded, and builded vpon one foundation, and be al called vnto  
lyke, and vnto the same purtie, cleannes, honour, and glo-  
rie,



rie, and be all subiecte vnto one god, one lord, one heed Iesu Christe, and be all gouerned with one holpe spirite. And therfore I do beleue that the churche of Rome is not, nor can not worthily be called the catholyque churche, but onely a partycular membze therof, and can not challenge oꝛ bendicate of righte, and by the worde of god, to be heed of this vniuersall churche, oꝛ to haue any superiortie ouer thother churches of Christ, which be in England, France, Espayne, oꝛ in any other realme, but that they be al free from any subiection vnto the sayd church of Rome, oꝛ vnto the minyster oꝛ bisshoppe of the same.

The church  
of  
Rome.

And I beleue also that the sayde churche of Rome, with all thother particular churches in the world, compacted and vnited togyther, do make and constitute but one catholyque churche oꝛ body. And that lyke as our sauour Christe is one persone, and the onely heed of his mysticall body: so this hole catholyke churche, Christis mysticall bodye, is but one bodye vnder this one heed Christe. And that the vnitie of this one catholyke Churche, is a mere spirituall vnitie, consistynge in the poyntes before reherfed, that is to say, in the vnitie of Christis fayth, hope, and charitie, and in the vnitie of the right doctrine of Christe, and in the vnitie and vnyfome vsynge of the sacramentes consonant vnto the same doctrine. And therfore all though the sayd partycular churches, and the membzes of the same do moche differre, and be discrepant the one from the other, not onely in the diuersite of nations and countreys, and in the diuersitie, dignitie, and excellency of certayne suche gyftes of the holy goost, as they be endewed with: but also in the dyuers vsyng, and obseruation of suche outwarde rtyes, ceremonies, traditions, and ordynances, as be instituted by their gouernours, and receyued, and approued amonge them: Yet I beleue assuredly that the vnitie of this catholyque churche, can nat therfore, oꝛ for that cause be any thyng hurted, impeched, oꝛ infringed in any poynte, but that all the sayde churches do

The vnitie  
of Christis  
church.

The interpretation of  
and shall contynue still in the vnitie of this catholyke churchē, not withstandynge any suche dyuersitie, nor that any of them ought to be reputed as a membre deuided or pretyded from the same for any suche cause of diuersitie or difference vsed by them, or any of them in the sayd poyntes.

And I beleue that all the particular churches in the world, whiche be membres of this catholique churchē, maye all be called apostolical churches, aswell as the churchē of Rome, or any other churchē, wherin the apostels them selves were somtime resident. Forasmuche as they haue receyued, and be all founded vpon the same faith, and doctrine, that the true apostels of Christe dyd teache and professe.

And I beleue and truste assuredly that I am one of the membres of this catholique churchē, and that god of his only mercy, hath not onely chosen and called me therunto by his holy spirite, and by the efficacie of his worde and sacramentes, and hath inserted and vnited me into this vniuersall body or flocke, and hath made me his sonne and inheritor of his kyngdome: but also that he shal of his lyke goodnes, and by the operation of the holy goost, iustifie me here in this worlde, and finally glorifie me in heuen. And therefore I proteste and knowlege, that in my hart I abhorre & deteste all heresies and scismes, wherby the true interpretation and sense of scripture is or may be peruercted. And do promyse by the helpe of god, to endure vnto my lyfes ende in the right profess ion of the saythe, and doctryne of the catholique churchē.

*The sense and interpretation of the tenth Article.*

**I** BELEVE assuredly in my harte, and with my mouthe I professe, that betwene and amonge all and synguler the saintes, that is to saye, the quycke and lyuinge membres of the catholique churchē of Christe, whiche is his mystical body, there is a perfyte communion and participation of al,  
and



and syngular the graces of the holy goost, and the spirituall goodes and treasure, whiche do belonge vnto the sayde hole body, oꝛ vnto any part, oꝛ membre of the same. And lyke as al the partes & membres, whiche be liuing in the naturall body of a man, do naturally communicate and minister eche to other the vse, commoditie, and benefite of all their forces, nutriment, and perfection (in so moche, that it lyeth not in the power of any man, to say that the meate, whiche he putteth in at his owne mouthe, shall nourishe one particular membre of his body, and not an other, but that all and euery one particularly shall receyue of the sayd nutriment, and of the vertue and benefite therof, more oꝛ lesse, accoꝛdyng to that naturall disposition, portion, and place, whiche it hath within the same body) Euen so I beleue, that what so euer spiry- tual gyfte, oꝛ treasure is giuen by god vnto any one parte oꝛ membre of this mysticall body of Chyste, all though the same be giuen particularly vnto this membre, and not vnto an other, yet the fruite and meryte therof shall by reason of that incomprehenible vniõ and bande of charitie whiche is betwene them, redounde necessarily vnto the profyte, edifieng, and increase in Chyristis body of al the other membres particularly: in so moche, that there shall nede no mans auctorite to dispense & distribute the same, oꝛ to apply it vnto this meẽbe oꝛ that (like as the bishop of Rome pretended to do by vertu of his pardons) but if the meẽbe which shall receiue this tresure, be a lyuing membre in this mysticall body, & not putrified oꝛ cutte of from the same, I beleue assuredly, that he shall be made participant of the sayd treasure, and shall haue, and enioy the fruite and benefite of the same, and that in suche quantitie, and measure, as foꝛ the rate, proportion, and qualitie of the spirituall lyfe, faythe, and charitie whiche he hath in the same body, shall be expedient and necessarie foꝛ hym to haue.

And I beleue that I beinge vnited, and corporated, as a lyuynge membre into this catholyque churche (as vndou- tedly

The bys-  
shoppe of  
Rome's p-  
dons.

The interpretation of

tedly I trust that I am) not onely Christe hym selfe beinge head of this body, and the infinite treasure of all goodnes, and all the holy sayntes, and membes of the same body, do and shall necessarily helpe me, loue me, pray for me, care for me, wepe on my syde, comforte me, and assiste me, in all my necessities here in this worlde: but also that I shal be made partaker of the frute, benefite, and treasure of Christis most blessed lyfe, and his bytter passion, and of all the holy lyfe, passions, and pacience, and of al the prayers and other good woꝝkes of faithe and charitie, whiche haue ben, oꝝ shall be done, oꝝ susteyned by any, and euery one of all those faithfull, and rightuous people, which euer haue ben, oꝝ shalbe membes of this catholyque church.

And I beleue that in this catholyque church I and all the lyuely and quicke membes of the same, shall contynually and from tyme to tyme, so long as we shal lyue here on erth, obteyne remission and forgyuenes of all our synnes, aswell originall as actuell, by the merites of Christis bloude and his passion, and by the vertue and efficacie of Christis sacramentes. instituted by hym for that purpose, so oft as we shall woꝝthily receyue the same.

And lyke as it is not in the power of any man to dispense, minister, oꝝ distribute any parte of that nutriment, whiche he receyueth in at his mouthe vnto any membre, whiche eyther is mortified and deed in his body, oꝝ that is cut of from the same: Euen so I beleue assuredly, that neyther Christis bloude, noꝝ his sacramentes, noꝝ any of the graces of the holy goost, noꝝ any good woꝝke in the worlde do oꝝ can any thinge profyte to remission and forgyuenes of synne, oꝝ saluation vnto any person, whiche is in veray dede out of the catholyque church, as longe as he shal so stande, and continue out of the same. For I beleue assuredly, that out of this catholyque church, there neither is, noꝝ can be any suche communion of saintes, oꝝ remission of synnes, as is before rehersed: but that like as all the people and beastes, whiche at  
the



the tyme of Noes floude, were out of his arke oꝛ shyp, were all drowned and perished: euen so al the people of the world, be they Jewes, turques, Saracenes, oꝛ of any other nation, what so euer it be, whiche either foꝛ their infidelitie, heresie, oꝛ scisme, oꝛ foꝛ their induratenes, and obstinate perseuering in mortall synne, be separated and diuided from the membes of the sayde catholyque churche, and soo shall finally be founde either to be out of the same churche, oꝛ els to be as deed membes therein, shall vtterly perishe, and be damned foꝛ euer.

The sense and interpretation of the. XI. and  
XII. Article.

**I** BELEVE stedfastly in my harte, and with my mouthe I do professe that at the daye of the generall dome, oꝛ iugement, whan Christe shall come, and sytte to iuge both quicke and deade, almighty god shall by the operation of his holy spiryte, liue and raise vp agayne, the veray fleshe and bodie of all men, women, and childerne, bothe good and badde, christened, and hethen, that euer lyued here in this worlde, from the begynnyng of the same, and dyed before that daye. And althoughe the sayde fleshe and bodie were deed before and buried, yea and consumed by fyre oꝛ water, oꝛ by any other meanes destroyed: yet I beleue, that god shall, of his infinite power, make them all at that daye hole and perfyte agayne, and so every man generally, shall resume and take agayne the very selfe same body, and fleshe, whiche they had, whyle they lyued here on erthe: and so shall rise from deathe, and lyue agayne in the very selfe same body and soule, whiche they had before.

And I beleue that every man, being thus made perfyte in body, and soule, shall at that day, appere before the hyghe Judge, our saluour Iesu Christe, and there shall make a strait accompt of his owne propre workes, and dedes, suche as he dyd, good oꝛ euell, while he lyued here in the worlde.

The interpretation of the .xi. and .xii. Article.

And accordyng therunto, shall be iudged to receyue bothe  
in body and soule to gether, epyther euerlastyng ioye and  
blisse, or elles euerlastyng peyne and woo. And I beleue,  
that I my selfe, shall the same daye, ryse againe in this very  
fleshe and body, whiche I nowe haue, and in none other:  
Euen lyke as our sauour Iesu Christe (of whose mysticall  
body I am a porcion or membre) dyd aryse from deth to life,  
in the selfe same naturall body, whiche he had, whan he was  
borne of his mother, and crucified vpon the crosse. And af-  
ter that I shall be so ryse ageyne from deth to lyfe, I be-  
leue that I, and all true penitent synners, that euer dyed, or  
shall dye, in the fayth of Christ, shall than be perfectly san-  
ctified, purified, and deliuered from all contagion of sinne,  
and from all corruption, and mortalitie of the fleshe, & shall  
haue euerlastyng lyfe in glozie, with god in his kyngedom  
not for, by, nor through the workes of rightuousnes, which  
we shall haue done (for all passions and matterdomes, that  
maye be suffred in this worlde, be nothyng comparable to  
the glozy, whiche we shall then receyue, and shall be shewed  
vnto vs) but by thonly grace, goodnes, and mercie of god,  
and by and for the redemption, whiche is in Christe Iesu,  
that is to saye, for, and by his most precious deathe,  
and most peynefull passion. For I beleue, that  
the guerdon, rewarde, and stypende of  
synne (wherwith we be all manifold  
wayes polluted, bespotted, and  
defyled) is deathe, pea and  
that euerlastyng. And  
that it is by the  
only grace and mercy of god, that we, repen-  
tyng vs of our synnes, and beleuyng  
stedfastely, in his promyses, shall  
haue euerlastyng life, in Je-  
su Christe our lord.

A M E N,.

1. Cor. 15.

Tim. 3.

Rom. 8.

Rom. 7.



HERE FOLLOVE CERTAYNE NOTES AND  
observations, necessary to be taught vnto the people, for the  
better inducynge of them vnto the ryght vnder-  
standynge of the foresayde Crede.



**F**IRSTE it is to be noted, that al and syn-  
gular the. xii. Articles, conteyned in this Crede,  
be so necessarye to be beleued for mans sal-  
uation, that who so euer being ones taught,  
wol not constantly beleue them, or wol obsti-  
nately affirme the contrary of them, he or they  
can not be the veray membes of Christ, and his espouse the  
church, but be very infidelles, or heretiques, and membes of  
the dyuell, with whome they shall perpetually be damned.

Seconde it is to be noted, that all true christen men ought  
and muste moste constantly beleue, maynteyne, and defende  
all those thynges to be true, not onely whiche be comprehen-  
ded in this Crede, and in the other two symboles or Credes,  
wherof the one was made in the counnelle of Nice, the o-  
ther was made by that holy man Athanasius: but also all o-  
ther thynges, whiche be comprehended in the hole body and  
canon of the bible.

Thyrdely that al true christen men ought & muste not only  
repute, take, and holde all the same thynges, for the mooste  
holy, mooste sure, and mooste certayne, and infallible wordes  
of god, and suche as neyther ought, ne can be altered or con-  
uelled by any contrary opinion or auctoritie: but also muste  
take, and interpretate all the same thynges, accordynge to  
the selfe same sentence and interpretation, whiche the wor-  
des of scripture do purpote and synnifie, and the holy ap-  
proued doctors of the church, do intreate & defende the same.

Fourthely that all true christen men ought and muste vt-  
terly refuse and condempne all those opinions, contrarye to  
the sayde. xii. Articles of our Crede, whiche were of longe  
tyme paste condempned in the foure holy councelles, that is  
to saye, in the counsell of Nice, Constantinople, Ephesie,

C.ii.

and

## The notes and

and Calcidonense, and all other sith that tyme in any pointe consonante to the same.

The notes  
of the fyrst  
Article.

In the fyrst article of this Crede, two thinges be also specially to be noted. The first is, that herin is declared the infinite goodnes of god, towarde mankynd, in that he created this hole worlde for mans sake only, & therby distributed suche part of his felicity vnto man, as was conuenient for him to receyue. The belefe and knowlege wherof is the fyrst entre to knowe that god is a spiritual & an inuisible substance of nature, of infinite power and eternal, without begynning or endyng, and of incomprehensyble knowlege, wysedom, goodnes, iustyce, & mercy. &c. For surely that worke of creation is so marueylous, that nothyng in the worlde, neither man, nor aungell, coude performe or accomplyshe the same: but only such a substance of nature, as is before reherced, whiche is god hym selfe. By this belefe also, & knowlege, we be stired to fere and drede god, and to loue and praise god, with al our hartis: considering that he did create vs euen like vnto his owne image & similitude, and endewed vs with al perfections, bothe in soule & body, which were necessary for vs to haue, and dyd put vs in the most excellent state of being, hauyng all other creatures subiecte and obedient vnto vs. And so by this Article, we be taught, not onely what is the diuine essence, and being of god the father, what is his wyll, what is his power, and what is his work and operation (the knowlege wherof distroyeth infinite errours & heresies) but also what faith, loue, drede, honour, laude, praise, and thankes he requireth, that al christen men shuld at all tymes, as wel in prosperite, as in aduersitie gyue vnto him for the manifolde and excellent gyftes, whiche they receyue dayly and howely at his handes. And surely if all christen men, wold oft tymes cal this article to their remembrance, & wold busily exercise their meditations therein, and wold vnfaynedly, and with all their hartes, professe the same: no doubt, but their hartes wolde ware warme, and wolde be inflamed to loue  
god,



god, and wold be prompt, redye, glad, and wyllyng to serue hym, and to fulfyll his wyl and commandementes, to their possyble powers, and wolde take in good parte, without grutchynge, or malignynge all syckenesse, and aduersities, and what so euer state of lyfe god sendeth vnto them, and wolde geue hym thanks and prayse therfore, and wolde vse all goddes creatures, and spende the gyftes, whiche he hath giuen vnto them, to his honour and glorie. and synally they wolde abhorre and deteste in their hartes all superstytion, and ydolatrie, all charmes, wytchecraftes, and sorceries, all blasphemie and desperation, pryde and arrogancie, all couetousenes and ambicion, all desyre of reuengyng, and malyce, and all other vices, whiche reigne nowe in the worlde. For surely who so euer beleueth inwardely, & with his hart, that god is his father, and reputeth hym as his sonne, and that the same god is of infinite myght and power, of infinite knowlege and wisdom, of infinite mercy & goodnes, of infinite trouth and iustyce, as he is in dede: no dout that person woll be very loth, and afrayde to contrary, or resyst his wyl in any thyng, or to haue any thyng for his god, and his father, besyde or without hym, or to loue or preferre money, or any thyng els in the worlde before hym, or to put affaunce, truste, delectation, or pleasure in any thyng more than in hym, or besyde hym. Neyther woll he gladly seeke helpe at the dyuelles handes, by any meane of wytchecraftes, or sorcerye, or any suche other craftes inuented by the dyuell. Neyther woll he commytte those thynges in the syghte of God, whiche he is ashamed to commytte in the presence of men. Neyther wolle he murmure ageynste god, nor muse for that he sendeth to some one man helthe, chyldern, riches, and other the felicities of this worlde, and vnto hym, or some other man, he sendeth syckenes, pouertie, and other aduersities. Neyther woll he despayre of remission of his synnes, and so go (peraduenture) and murder him selfe: Neyther wolle he reioyse, delyte, or gloze in his malyce

## The notes and

and euill luyng: but woll rather lye in feare and drede of euerlastyng deathe, which is due vnto all them, whiche seruyng the dyuell, the worlde, and the fleshe, liueth in securitie without feare and repentance. And finally to conclude, surely who so euer beleueth in his harte, that god dyd create this hole worlde, and all thynges that be therein, onely for mannes sake, and for his vse, and commoditie: noo doubt he coulde tourne his eyes no where, but he shulde incontinently be stirred and rauylshed in his harte, to honour, to praise, and to laude the infynite goodnes of almyghty god, shewed vnto hym, and al mankind, in that partie, and shuld also be afraide to vse the thynges created by god, otherwyle than vnto his glory. But it is to be feared, least the mooste parte of them, whiche pronounce, and speke dayly this Article with theyr mouthe: do not beleue the same with theyr hartes, or if they do beleue it, that theyr belefe is but faynt and a colde belefe. For we see, no doubt, the mooste parte of christen people, lye in meruelous darkenes, and blyndenes, declaryng by their outwarde factes and dedes, that they haue no respecte in the worlde to god, nor that they knowlege hym to be their creatour, or at the least, they gyue vnto him no such feare and reuerence, as is due vnto a lord and maker, nor no suche honour and obedience, as is due vnto a father, nor no suche prayse and thanks, as his sondry benefytes and goodnes towarde vs do requyre. All whiche thinges no doubt procede, for that we haue not the ryght & hartly feyth in god the father, whiche is requyred in this fyrste article of our Crede.

Malach. 2.

The second thing to be noted in this first article, is this maner of speakyng, **I beleue in GOD**, for therby no doubt is signified, that we must not onely beleue stedfastly that god is, and that he is true in all his wordes, and promyses, and that he is omnipotent and creatour of heuen and erthe, and so forth: but we muste also with this belefe goo into god by loue, and adhere onely vnto hym, and that with al our hart  
and



and power, and so continue and dwell still in hym by loue. It signifieth also that we muste obeie vnto his wyll, and expresse the same our obedience, as well in all our inwarde thoughtes, and affections, as also in all our outwarde actes and dedes. and that we muste abhorre all tyranny, and byce, and wyshe or desyre of god noo wayne, or vngodlye thyng. It signifieth also, that we must constantly and boldly betake, and commytte our selves, and all ours holly vnto god, and fyre al our hole hope, trust, and confidence in him, and quiet our selves in him, beleuyng perfytely, and assuredly, that he woll in dede, shewe no lesse goodnesse, loue, mercy, and fauour vnto vs, than he promyseth by his word to do. and knowynge also for certayne that we, and all the creatures in the worlde, be conserued by his onely goodnes, and high prouydence, and that without his speciall grace, we shulde not be able to contynue on lyue the space of one mynute of an howre.

This maner of belefe we oughte to haue in no creature of god be it neuer so excellent, but in god onely, and therfore in this crede the sayde maner of speakynge, is vsed onely in the thre Articles, whiche concerne the thre persons in Trinite, that is to say, the father, the sonne, and the holy gooste.

In the thyrde Article it is to be noted, that the cause, why it was ordeyned by god, that our sauour Iesu Christ, shuld be borne of a virgine, and conceyued by thonly operation of the holy gooste (whose worke is euer without all maner of synne) was, for that he was ordeyned and appoynted by god to come and delyuer mankynde from the captyuitie of the dyuell, and the malediction, whiche man was in, and to redeme hym cleare from all synne, deathe, and damnation, and to restore hym ageyne to the veray blessing of god, that is to say, to Iustyce, ryghtuousnes, helth, lyfe euerlastyng, and all other the gyftes and graces of the holy gooste. And for as moche as it was necessarye that he, whiche shoulde worke this effecte, shuld be hym selfe all blessed, all innocent,

The notes  
of the  
thirde Ar-  
ticle.

all

## The notes and

all rightuouse, all voyde and pure from synne, and vtterly fre and clere from the pocke and power of the dyuell: therefore was it ordeyned by god, that this chylde Iesu Chyste, shulde be so conceived and borne, as was sayde before. For surely if Chyste shulde haue bene otherwyle borne, or conceived, that is to saye, of the seede of man and woman, and by thacte of generation, whiche is done betwene them, he shulde haue ben borne in lyke synne, in lyke fylthynes, and iniquitie, as al other the chyl dren of men, that euer was sith Adam, or euer shall be, be borne and conceived. But surely neither was it couenient, neyther the wyl of god, that Chyste shulde by suche generation, contracte any spotte of synne, or shulde be subiecte to any parte of that malediction, whiche was inflicted vnto Adam.

The notes  
of the.iiii.  
Article.

In the fourthe Article it is to be noted, that the same dothe folowe vpon the seconde and the thyrde Articles. For surely the cause why Chyste was thus made man, and borne of his mother, was for that he shulde in the same nature of man, not onely be conuersant in the worlde with other people, and so partly by the example of his moste godlie, and moste innocent, and perfyte lyfe, and partely by his meruaylous workes and miracles, and partly by the heuenly doctrine of his gospell, shulde induce the worlde vnto the ryght knowledge of the wyl of god his father, and shulde declare vnto them his infinite mercy, and goodnes, towarde mankind: but also that he myght in the same nature, whiche was mortal, suffre deathe, and so offre vppe the same his corporall deathe, and his bloude in sacrifice vnto god his father, as the sufficient holste, oblation, or expiation, and as the verye iuste price and valour, for the whiche god the father shulde holde hym selfe satysfied, for all our synnes, and offences, and shulde remytte and forgeue vs the same, and receyue vs agayne into his grace and fauour. Whiche sacrifice and oblation, Chyste coulde not haue made by his deathe and by his bloude: if he shulde haue continued styll only god, and shulde



shuld not haue taken also this our nature of man vpon him.

In the fourthe Article it is also to be noted, that it is the the wyl of god our father, that we his sonnes, and his childerne shulde in this worlde folowe our heed Chyste in patience, and humilite, and that we shuld beare our own crosse, as Chyste dyd his. And that we shuld also hate and abhoire all synne, knowynge for suretie, that who so euer dothe not in his herte hate, and abhoire synne, but rather accompteth the breache and violation of goddis commaundement, but as a light matter, and of small weight and importaunce: he esteemeth not the price and valour of this passion of Chyste, accordynge to the dignitie and worthynes therof, but rather semeth to consent, and as moche as in him is, to go aboute to cause Chyste to be crucified ageyne.

In the. v. article it is to be noted, that therin is included and conteyned the groundes and foundations of the greatest parte of all the misteries of our catholyque faythe. In so moch that saint Paule sayth, that who so euer beleueth in his harte, that god the father dyd resuscitate, and raise vppe his sonne Chyste from deathe to lyfe, he shall be saued. And in an other place he sayth, that who so euer beleueth not, that Chyste is rysen from deathe to lyfe, it is not possible his synnes shulde be remytted.

The notes  
of the fifth  
Article.

Rom. 10.

1. Cor. 15.

It is also to be noted in this Article, that the vyctory and conquest, whiche Chyste hadde ouer deathe, hell, and the diuell hym selfe, with all theyr power and tyranny, besyde that it proceded of the infinite mercy & goodnes of god towarde vs, it was also founded vpon veray Justyce. For surely like as the sinne of man, & his disobedience, was the only meane and cause, wherfore god ordeyned and suffred, that deeth, and the diuel, shuld haue and occupy suche dominion & tyranny, ouer al mankynde, as they had: Euen so was it contrary to the wyl and ordinance of god, that deeth, hell, or the dyuell, shuld haue or exercyse any power or auctoritie, where as no synne reigned. In so moche that if man had neuer synned, he

If shuld

## The notes and

shulde neuer haue dyed, but shulde haue ben immortall, nor  
 neuer shulde haue descended into helle, but shuld euer haue  
 hadde the superiortie ouer the dyuell, deathe, and helle, and  
 shulde haue had theym alwayes subdewed vnto hym. And  
 therfore sythe the dyuell hym selfe dyd perfyte knowe, that  
 our sauour Iesu Chyste, expressed in al his lyfe mooste ex-  
 acte, and mooste perfyte obedience vnto the lawes, and wyl  
 of god, and soo fulfylled and satisfied the same in euerye  
 poynte, to the vttermoost, that there coulde neuer be founde  
 vntrewe, or deceyte in his mouthe, nor any spotte or blotte  
 of fylthynesse or impuritie, in any parte of all his lyfynge,  
 and yet that not withstanding (knowynge hym to be a ve-  
 ray naturalle manne) laboured, procured, and caused the  
 Jewes to kille this innocent Chyste, and to put hym vn-  
 to mooste sharpe and bytter deathe, contrarie to all equi-  
 tie and Justyce, and all to the intente that he myghte after  
 his sayde deathe, haue Chyste with hym downe into helle,  
 as one of his captiues, and so there to exercise his tyran-  
 ny vppon hym, lyke as he had doone ouer all other men,  
 from the begynnynge of the worlde, vntyll that tyme: No  
 doubt, but the dyuelle in this doyng, dydde extreme and  
 manifeste wronge, and vtterly exceded the lymyttes of the  
 power gyuen vnto hym. And therfore god consyderynge  
 this hygge presumption and malycie of the dyuelle, and  
 this intollerable abuse of his sayde power, dydde sende  
 his onely begotten sonne downe into helle, there to con-  
 dempne the dyuell of this extreme iniquitie, and to con-  
 quere, to spoyle, and depyue hym, not onely of the posses-  
 syon of all the sowles of the ryghtuous menne, whyche by  
 his crafte and subtiltie, he had before reduced and brought  
 vnder his domynyon: but also restrayned hym of the po-  
 wer, and auctorytie, whyche he by deathe, and helle, hadde  
 ouer mankynde. All whyche thynges Chyste dydde not  
 by the myghte of his godly power onely: but for and vppon  
 this iuste and reasonable cause, gyuen vnto hym on  
 the

Rem. 8.



the behalfe of the dyuelle, whiche for the causes aforesaide, moſte worthily deſerued to be ſerued ſo.

In the. vi. Article thre thynges be ſpecialllye to be noted, and remembred. fyrſte, that in the perſon of Jeſu Chriſte, there was and is conioyned, and vnited togyther inſeparably bothe the nature of god, and the nature of manne.

The notes  
of the. vi.  
Articles

And that by reaſon of this indiſſoluble vnitie of theſe two natures, holpe ſcripture vſeth ſometymes to attribute and gyue vnto the ſame perſonne of Chriſte thoſe thynges, whiche doo apperteygne vnto his humanitye, althoughe the ſame canne not be verfyed in hym, as towchynge his godheed. And therfore althowghe Chriſte, as touchynge his godheed, was euer preſente in heuen, and was euer equall in glorie with his father: Yet forasmoche as concernyng his manhode he was neuer in heuen, nor dydde neuer ſytte there endewed with ſuche power and glorie before this his aſcenſyon, therfore it is ſayde trewely in this Crede, that Chriſte aſcended into heuen, and that almyghtye god the father dydde, at his ſayde commynge thither, ſette him there vpon his right hande. ¶ Secondly, it is to be noted, that this aſcenſion of Chriſte into heuen was not onely veray neceſſary: but alſo moche profytable for all trewe chriſten men, and that for many cauſes. One is, for that Chriſt declared therby veray manifeſtely, that he was nat onely manne, but that he was alſo veray god. And therfore hit foloweth in this Article, He ſytteth on the ryghte hande of his father, not as inferiour in godheed, but as equall vnto hym. An other is, for that he hath ben euer ſyth that tyme our continual aduocate & ſollicitour vnto god his father, accordyng to the ſayeng of ſaynt Paule, writyng vnto the He-  
bryues, where he ſaith in this maner, Chriſt aſcended into heuen, to thintent he ſhuld euer appere, & euer be preſent in the ſight of god, as a mediator, and interceſſor for vs. And in another place alſo he ſayth, Jeſus the ſonne of god dyd pene-  
trate & aſcende aboue all the heuens to be our great biſhop.

Hebr. 4.

J. ii.

xxher-

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wherefore let vs firmly and steadfastly beleue that we haue a great byshoppe in heuen, that is to saye, a greate and a perpetuall mediatur and intercessour for vs. And th at the same our byshoppe is not onely of suche infinite might and power, that he is fully hable to saue all them that wol inuocate and beleue in god the father by hym : but also that he hauyng perfyte knowlege of all the infirmities of our fleshe and mortalitie, and hauyng tasted by experience in his owne body all the tentacions of the same (synne onely excepted) he woll also gladly and wyllyngely haue pitie and compassion of vs, and woll be alwayes redy to saue vs. wherefore lette vs put our hole truste and confidence in him. And so let vs boldely goo by prayer, and inuocation vnto the throne of grace, that we maye obteyne mercy, and finde grace and fauour, helpe, succour, & comfort in tyme of our nede, and necessitie. And Sayncte Iohn the Apostle also wryteth conforably herevnto in his fyrste Epistle, where he sayth, *I exhorte and praye you good christen people, flee from synne, and synne no more. Not withstandynge if any of you shall fortune to commytte any deadely synne, yet let hym consider and remembre that Iesu Chyste, whiche fulfilled al Iustice for vs, and by the sacrificenge, and offerynge vp of his preciousse bloude made due satisfaction, and propiciation vnto god his father, not onely for all our synnes, but also for the synnes of all the worlde: is nowe our continuall and perpetual aduocate, our patrone and defendour before the throne of his father, and maketh continual intercession and prayer for the remission of all our synnes.*

1. Ioan. 2.

An other cause is for that if Chyste had not ascended, we shuld haue lacked al the graces and gyftes of the holy gost, whiche be necessary for the passynge of this transytorie lyfe, to the pleasure of god, and to thatteynyng of euerlastynge lyfe in an other worlde, accordynge to the sayinge of Chyste, spekyng vnto his Apostles, in this maner, *I tel you trouth, it is expedient, and necessarie for you, that I shall ascende vp in*

Ioan. 6.



bp into heuen. For surely if I shulde not ascende, the holy goost shall neuer come vnto you: and contrary if I do ascende into heuen, than woll I sende hym immediatly vnto you. And whan the sayde holy gooste shall come, than shall he reprove, and condemne the worlde, and the dyuel for their synne and iniquitie, and he shall fully instructe and teache you all trouthe. &c.

Thirdeley it is to be noted, that all thoughe it be sayde in this Artycle, that Christe is our onely mediatour and intercessour, yet therby is not excluded the intercession of the holy sayntes, whiche be nowe in heuen, or hereafter shall be: neither yet the intercession of the minystrs of Christis churche, or of any the holy membes of the same, which be liuing here in this worlde. But we muste knowe for certayne, that all the membes of Christis churche, whether they be departed this lyfe, or yet lyuinge here in the worlde, be all knytte and vnyted togyther in perfyte charitie, and eche dothe care and pray for other continually vnto almyghty god, and that Christe being heed of the same body, is aduocate and intercessour for theym all, lyke as it is moze at large declared in the tenth Artycle of this Crede.

In the. vii. article it is to be noted, that lyke as the world had ones a begynnyng, so shall it ones also haue an ending. And that vpon the same extreme or last daye of the worlde, Christ shall come with glorie, as the supreme & highest iuge, and shall holde an vniuersall or generall iudgement, in the whiche all the people of the worlde, that euer was, or euer shall be, shall appere before hym, there to receyue theyr fynall sentence and iudgement, some of euerlastynge saluation, and some of perpetuall damnation.

It is also to be noted, that this article was for great considerations added immediatly, and conioyned vnto the former Articles, specially to thintent that no man shulde in his lyfe tyme presume vppon the saide benefytes of Christe, or take occasyon of carnalle lybertie or securitie, and soo lyue

f.iii.

without

The notes  
of the. vii.  
Article.

### The notes and

without haue any feare to transgresse, or regarde to obserue the commaundementes of god: but rather that euery good christen man shulde in euery parte of his lyfe haue a continuall remembraunce, and respecte vnto that laste daye of iudgement, and so be in continuall feare, to commyt any thyng contrary to the wyll of god, for the whiche he might deserue to haue the sentence of euerlastyng damnation pronounced vpon hym. For this is certaynely true, that at that day euery man shalbe called to make a strait accompt of his lyfe, and shall be than fynally iudged euen accordyng to his owne propre workes, good or badde, done in his lyfe tyme. That is to say, if in his lyfe tyme he dyd beleue in his harte, and professe with his mouthe the ryghte belefe and faythe of Christe, and accordyng vnto the same fayth dyd expresse in his outwarde workes suche obedience vnto the lawes of god, as he requireth: he shall be iudged to haue euerlastyng lyfe for his rewarde. And contrary, if in his lyfe tyme he had not this ryghte faythe, and beliefe in Christe, or haue any oportunitie, dyd not expresse this obedience, but transgressed the lawes of god, and so dyed without repentaunce, althoughe he pretended and sayde, that he beleued neuer so moche, and trusted in Christis benefyttes neuer so moche, yet shall he be iudged and condemned to the euerlastyng peynes of helle.

In this Article it is further to be noted, that lyke as there is nothyng more certayne vnto vs, than that we be al mortal, and shal ones dye, and yet no man lyuynge knoweth the tyme, whan he shall dye: Euen so there is nothyng more certayne, thanne that this daye of iudgemente shall ones come, and yet the howe and the tyme whan it shall be, is hydden and kepte secreete from the knowlege of all men and Angelles, and is reserued to the onely knowlege of god. Whiche thyng procedeth of his onely goodnesse towarde vs, and is done to thynntente we shulde alwayes here in our lyfe time fle from sinne, and employe all our hole study, and endeuour,



endeuour to walke in the wayes of god, that is to saye, in suche faythe, hope, and charytie, as god requyret of vs, and so prepare our selfe, and ordre our lyuynge towarde god, that we maye be in a redynesse at all tymes, whan so euer it shall please god to call and sommone vs to appere before hym in the sayde general iudgemente, there by his mercye and goodnes to receyue the crowne and rewarde, whiche he promysed vnto all them that do feare hym, and loue hym, and walke in his wayes.

It is also to be noted in this Artycle, that lyke as the lightenyng cometh from heuen sodenly vnloked for, and in one instant, or momente casteth lyght ouer all: euen so this seconde aduente or comynge of Chyste, and his generall iudgement shall come sodenly, and at suche tyme as the greatest parte of the people of the worlde shall feare or loke for nothyng lesse than for that daye. Trowthe it is, that god shall sende many great and euidente sygnes and tokens before the sayde comynge of Chyste, to admonishe and warne therby his electe people of his sayde aduente or comynge: not withstanding the same sygnes shall not be so euidente, but that the greatest parte of the people of the worlde, shall take and repute them for no suche signes. But lyke as in the tyme of Noe, that holy Patriarke, the people of the worlde, whiche then were, wolde not be induced to beleue or thynke, that god wolde euer sende any suche generall flodde, to drowne vpe all the worlde, as the sayde Patriarke shewed them of byfore, and so vpon trust thereof contynued forthe styll after theyr olde accustomed maner and facion, lyuynge in all fylthynesse and abhominacion, butyll the sayde flode came in dede, and so oppressed them sodenly, whan they were in the myddes of all theyr belyf, and drowned them all that euer was, excepte onely the sayde Patriarke, and seuen others, whiche somewhat before the comynge of the sayde flode, entered into the shyp, made for that purpose, and so saued their lyues:

Euen

Mat. 24.  
Marc. 13.  
Luc. 17.

Gene. 7.

The notes and

Euē so at Domesdaye, and longe befoze, the greattest part of the people of the worlde shall lyttell oꝝ nothyngge regarde the sayde sygnes, whiche god shall sende as tokens befoze domesdaye, but shall rather mocke them, and attribute them vnto other causes, and so buyldynge theyꝝ fapthe and trust ther vpon, shall gyue them selfe holly vnto carnall and bodily lustes, to couetousnes and fraude, to baynegloꝝy and ambition, and to all other the woꝝkes of the fleshe, and so shall contynue therein without repentaunce, oꝝ thynkyng of the sayd last daye, vntyl the selfe same houre that Chꝛist shall come hym selfe in person, and cal them sodenly, to come and appere befoze his pꝛesence, to receyue theyꝝ iugement.

The notes  
of the viii.  
Article.

In the. viii. Article it is specially to be noted, that not with standynge any thyngge conteyned oꝝ mencyned therein, yet we muste constantly beleue in the seconde persone in Trinitie, accoꝝdynge as it is declared in the foꝛmer Articles in all poyntes, that is to say, that our sauour Iesu Chꝛist, hath merited habundantly, and at the full, not onely cleane remission of all our synnes, but also our pꝛesytte redemption and delyueraunce from all the captiuytie, and thꝛaldome of our spirituall ennemies, and also our pꝛesytte reconciliatiō vnto the fauoure of god, and our pꝛesytte iustification and saluation, and that his deathe and his bloude is thone-ly and sufficient pꝛice, and valour, and the iuste satisfacion foꝝ all the synnes of the worlde. And that he is the onely meane and hyghe waye, wherby Chꝛisten men do and must come vnto the father, and that he is our onely Aduocate and patrone in heuen, by whom al the heuenly gyftes of the holy goost, and what so euer els is, oꝝ can be necessary, oꝝ requisite to thattepyngge of euerlastynge lyfe, is conferred, and gyuen vnto vs. And therfoꝝ where as in this. viii. Article our sanctificacion, our iustification, our incorpꝛation in to the body of Chꝛiste, our gouernaunce, and al the other gyftes and graces, wherwith chꝛisten men be endued, be attributed vnto the woꝝke of this holy spirite, it is to be vnder-  
standed,



standed. fyrst, that lyke as Christ is the autour, the meane, & the veray high way to come vnto god the father: so is this holy spirite the veray conductour, the guyde, the dyrectour, and the gouernour to byynge vs into the same highe waye, and to minyster vnto vs not onely alacritie and strength to walke and runne therin, but also perseuerance to contynue in the same, vntyll we shall come vnto our iourneys ende.

**S**econde, that the peculiar office & operation of this holy spirite is to reuele, and teache vs the mysteryes of Christis bloude and his passion, and howe he is our onely lord, our sauiour, & redemer: and so to byynge vs into the right knowledge of all these benefites, that Christe hath done for vs. For surely, if this holy spirite shulde not by his worke illumyne & lyght out hartes, with the knowlege of this trouthe, all the merites and benefytes of Christe, shulde be perpetually hydden from our knowledge, and we shulde neuer beleue in Christe, but shulde be lyke Jewes and Turkes, whiche knowe not Christe, and so we shulde neuer be made participant of Christis merites, nor they shoulde neuer be applied vnto vs.

**T**hyrdely, that it is also the peculiar function or offyce of this holy spirite (after we be inspired, and persfytely instructed in the sayde knowledge) fyrste to purge and purifie our hartes by this faythe and knowlege, from the malyce and fylthynes of synne, and afterwarde to stirre, inflame, and rauyshe our hartes, and to make vs able, gladly and thankfully to embrace and receyue the sayde benefyttes, and so to kepe them, to vse them, and to dyspose theym to our owne welthe, and to the edifieng and profite of our neyghbours. And fynally, to comfozte vs, and to be vnto vs in maner as a certayne pledge, or an earnest peny, to assure and warraunt vs, by true and infallible tokens, that we be in the fauoure of god, and his owne chylde by grace and adoption, and the ryght enheritours of heuen. And for asmoche as this holy spirite, being sent and procedynge from the father and the

sonne,

## The notes and

sonne, to dwell and inhabyte in our hartes, worketh in vs al these effectes: holy scripture doth worthily attribute vnto hym our sanctification, our iustification, and all the ether benefytes, whiche Christe by his passion hath merited and deserued for vs. whiche neuerthelesse be also the workes of the hole Trinitie, and be not to be separated in any wyse, al though scripture commonly dothe attrIBUTE them vnto the holy gooste, as it dothe attribute power vnto the father, and wysedome vnto the sonne, whiche neuer the lesse be commune vnto all thre.

The notes  
of the ix.  
Article.

IN THE. IX. Article many thynges be to be noted. first that this worde Church, in scripture is taken sometyme generally for the hole congregation of them that be christened, and professe Christis gospel: And sometyme it is taken for the catholyque congregation, or noumber of theym onely, whiche be chosen, called, and ordeyned to reigne with Christ in euerlastyng lyfe.

Mat. 13.  
Mat. 25.  
Act. 20.  
Matt. 3.  
Luc. 3.

2. Tim. 2.

Seconde it is to be noted, that the churche in the fyrste sygnification is in scripture compared sometyme vnto a felde full of good corne and noughty wedes myngled togyther, and sometymes vnto a nette ful of good fishe and badde, and sometymes vnto a flocke of shepe and gootes gathered togyther in one fold, and sometymes vnto the threshyng flower of almighty god, wherin is conteyned corne and chaffe both togyther, and sometymes vnto a greate mans house, in the which be some vessels or instrumentes of golde, some of syluer, some of tree, some of erthe, some to be had in honour & price, and suche as woll neuer be corrupted and putrified, and some to be had in contempt, & to serue only for vile vses.

Thirde it is to be noted, that by these parables & certayn suche other reherced in scripture, is signified that amonge them, which be christened, & do professe Christis gospel, and lyue in the comune societie & comunion of the sacramentes of the church: dyuers be in dede the very quicke & lyuing members of Christis mystical body, and shal reigne euerlastingly with



with hym in honour. And that the congregation or societie of them is the very felde, and they be the very good corne or seede, whiche christe hym selfe dyd sowe. And diuers be in dede chaffe, or stynkyng and naughty weedes, sowne by the dyuell, noughty fyshes, stynkyng and baren gootes, vessels dispised, or instrumentes preparid to euerlasting fire, that is to say, they be the veray members of the synagoge of the dyuel, & not the lypynge members of christis mysticall bodye.

By these parables also it is signified, that in this presente lyfe, these two sortes of people, good and badde, be continually myxted and myngled together in the churche, as it is taken in the fyrst signification. And that the sayd members of the synagoge of the dyuell, so longe as they growe in the same felde, wherein the good corne groweth, that is to saye, so longe as they do in outward apperaunce professe the same faith of christ, whiche the very members of christis churche do professe, and do consent & agree with them outwardly in the doctrine of the gospel, and in all other thynges apperteyning vnto christis religion: they must be accepted and reputed here in the worlde, for the very members of christes mysticall body, and that they ought not ne can be disseuered from them, vntyll the day of iugement. At whiche tyme the sheparde shal diuide the shepe from the gootes, and the mowers shal trye and cense the corne frome the weedes and chaffe, & so shal bryng the corne into the barne, and cast the chaffe & the weedes into the fire, there to burne perpetually.

Of the churche also in this fyrste maner of signification scripture meaneth, where it sayth, that abhominacion shall synne in the holy place, and that there shal aryse in the churche horryble errours, and false prophetes, whiche shall worke suche wonders, that the electe people of God, shall be almooste seduced with theym. For surely not onely the wycked people, whiche be mingled with the good in the churche, as it is taken in this fyrste maner of signification, doo and shall committe infynyte errours and impieties,

Daniel. 9.  
Matt. 24.

G.ii.

but

## The notes and

but also the good people, and suche as be the veray mem-  
bres of Christe, do and shall erre oftymes as men, and ofte-  
tymes do and shall decline, for a season, from the ryght way.

Hebr. 12.  
Apoc. 21.  
2 Cor. 6.  
1. Timo. 3.  
Mat. 5.  
1. Petr. 2.  
Eph. 2.  
Cant. 6.  
Cant. 4.  
Gala. 4.  
Eph. 5.  
1. Timo. 3.  
2. Tim. 2.

Fourthely it is to be noted, that of the churche, as it is ta-  
ken in the seconde maner of sygnification, It is sayde in  
scripture, that she is the heuenly Hierusalem, the Cytie of  
god, the temple or habitacle of god, the house of god, buyl-  
ded vpon a stone, the onely doue, the onely beloued of god,  
the garden mured rounde about, the fountayne enclosed, the  
well of lyuely water, the paradise ful of fruite, our holy mo-  
ther, the gloriouse espouse of Christe full of al beautie, with-  
out spotte or wrinkle, the mysticall body of Christe, the seate  
or pyller of trouthe, the golden vessell in the noble mannes  
house, whiche shall neuer corrupte or putryfie. All whiche  
sentences, and dyuers suche other, spoken in scripture of the  
churche, be to be referred, and verified of the churche in the  
seconde signification. And fynally in this sygnification al-  
so the. ix. Article of our Crede, is to be vnderstanded, for  
surely it is necessary for our saluation, to beleue that that  
churche, or congregation, which conteyneth the very quicke  
and lyuynge membres of Chrystis mysticall bodye, and  
whiche shall reygne euerlastynghly with hym in heuen, is all  
holy, and catholyque: and that lyke as it hath ben euer in  
the worlde, and yet is, so it shall continue for euer, and for  
euer is, & shall be vnto the worldes ende spirituallly and in-  
wardely renewed, quickened, gouerned, iustified, and san-  
ctified with the ptesence, and spirituall assistance, and gra-  
tis of the holy goost, and inwardely shall be connected and  
vnited to gether in one godly consent in charitie, and in the  
true doctrine of Christe.

And for confyrmation hereof, it is also further to be noted  
and consydered, that it is not onely veray necessarye for all  
trewe christen men, to lerne and knowe the certayne notes  
and markes, wherby the veray true churche of Christ is di-  
sterned frome the churche, or congregation of the wycked,  
whiche



whiche god hateth, and also what is the pꝛincipalle cause, wherby they be made to be the very quicke members of the churche of Christe: but it is also one of the greatest comfortes, that any christen man can haue, to beleue and truste for certayne, that there is suche a congregation, which conteineth the veray lyuely members of Christis mysticall body, and that he is a member of the same congregation. Specially consyderynge the great and excellent promyses, whiche Christe hym selfe hath made vnto the sayde congregation, beinge his owne mysticall body, and his owne mooste dere and tenderly beloued espouse.

And for these causes and consyderations, and suche other, it is (no doubt) to be thought, that this. ix. article was added and put into this crede, specially and principally to describe and declare the churche, as it is taken in the sayde seconde maner of signification.

Fyftely it is to be noted, that after the mynde of certayne interpretours of scripture, the quicke and lyuynge members of the holy and catholyque churche, or congregation, be of two sortes, wherof the one part is al redy departed this lyfe in the state of grace, and is called the churche triumphant, forasmuche as after theyr victorie, they doo or shall triumphe in ioy and felicitie in heuen. The other is al those true christen people, whiche doo and shall lyue here in this worlde, dayly and continually fyghtynge in Christis battayle, and for Christis sake, ageynste theyr spirituall enemies, the worlde, the dyuell, and the fleshe: and for that cause, is called the mylitant or fightynge churche.

Syxtely it is to be noted, that althoughe the lyuely members of this militaunt churche, be subiecte to the infirmities of theyr fleshe, and fall oft tymes into errour and synne, as was sayde before, yet they alwayes in scripture be called holy, as well bycause they be sanctified in the bloud of Christe, and professynge in their baptyisme to beleue in god, and to forsake the dyuell and all his workes, they be consecrated &

## The notes and

dedicated vnto Chyste: as also for that they be from tyme to tyme purged by the word of god, & by faith, hope, and charitie, & by the exercyse of other vertues, & fynally shalbe endewed with suche grace of the holy goost, that they shall be clerely sanctified, and purified from al fylthynes, and shal be made the gloriouse Espouse of Chyste, chynynge in all cleannes, without hauynge any spotte, or wrinkle, or any o- ther thyng worthy to be reprehended.

The notes  
of the. x.  
Article.

IN THE. X. Article it is to be noted that dyuers interpre-  
tours of holy scrypture do dyuersely interpretate the fyfte  
parte therof, that is to save, communion of Saynctes. For  
some of them do referre it vnto the. ix. Article, and do take  
it as a clause added to declare and explaine what is signified  
by these wordes, the Catholyque Church, and so they doo con-  
ioyne this clause with that that wente before in this sense,  
I beleue that this catholyque Church is the communyon,  
that is to save, the multytude or the comminalltie, or the com-  
mune welthe of Saynctes onely, that is to save, of those  
whiche be vnder the kyngdome of Chyste, and be gouerned  
and sanctified with his holy spirite, and be prepared to come  
to euerlastynge lyfe. And some interpreteurs do deuyde the  
sayde clause from the. ix. Article, and do conioyne it with the  
Article that foloweth, that is to save, Remyssion of synnes.  
Nowe these doctours whiche be of this opinion do also dy-  
uersely expounde the sayde clause of communion of Sain-  
tes. For some of them do take it to signifye the commune ba-  
tylitie and profytte, whiche al the membres of Chystys bo-  
dy do receyue by the commune merytes, suffrages, and pray-  
ers of the hole Church. And some do expounde and take it  
for the communion of the sacramentes of the church, whi-  
che be commune vnto all meane, be they ryche or pore, free  
or bonde, yonge or olde, if they be conteyned within the ba-  
nytie of this church. And some do take and expounde it to  
signyfie that vnitie, whiche is betwene chyste and all true  
chysten men, that is to save, betwene the heed and his my-  
stycall



licall body. And for as moche as by the cōmunion and participation of the sacrament of the Altare, we be inserted in to the body of Chryste, and so we be incorporated in Chryste, and Chryste in vs: therfore some interpretours doo take, that by this clause is signified, the Sacramente of the Altare. And some doctours do expounde it to signifye that treasure of the church, whiche is commune equally vnto all the members of the same. And those doctours, whiche be of this oppinion, do interpretate that treasure to be nothyng elles, but the grace, that is to saye, the mercye, the goodnesse, and the fauour of god in this worlde, and glorye in the worlde to come. They saye also that this grace of god, is the commune treasure of all the electe people of god, and that our pouertie is so extreme, that of our selves, without this grace, we shulde be vnto nothyng. They saye further, that the effecte and vertue of this grace is, to make vs able to ryse from synne and flee from synne, to worke good workes, to receyue the rewarde of euerlastyng glorye, to haue and reteyne the trewe sense and vnderstandyng of holy scripture, and to endewe vs with chrysten faythe, hope, and charitie. fynally they say, that this grace worketh all those effectes in the electe people of god, by two specyall Instrumentes, whiche be, the worde of God and his sacramentes. And for as moche as bothe the worde and the Sacramentes haue all theyr effycacye by and thoroughe the myghte and operation of the holy gooste, and for as moche also as this holy goost, dwelleth and abydeth onely in the catholyque church, and in the members of the same, and worketh none of these effectes oute of the church, they thynke that by this clause, *Communion of Saynctes*, is mente here the treasure of the Church: And that this treasure is nothyng elles, but the holy gooste hym selfe, and his graces, wherby and by the worde of god and his Sacramentes we attayne remission of synnes,  
lyfe,

The notes and obseruations of the Crede.

lyfe, lyghte, trouthe, iustice, eternall peace, reste, tranquillitie, and helthe, so longe as we be not dysseuered from the vnitie of this catholyke church, but doo remaine therein as lyuely members of the same.

In this Article, it is also to be noted, that remission of synnes is the fynall cause of al the hole hystorie of CHRISTE, and of all the workes that euer he dydde, or suffered for our sakes, and our redemption, and also the specyalle fruite and profyte, whiche trewe chrysten men doo receyue thereby. For surely CHRISTE became man, and was borne, crucyfied, deade, and rose ageyne to lyfe, and ascended to heuen, to the ende and entente to meryte and deserue for vs remission of all our synnes, for asmoche as hit was impossyble for vs to haue obteyned the same, by any other meanes. And the trouthe is, that we canne by noo meanes be made partetakers of this meryte of Christe, onelesse we shall fynde fermely and stedfastely beleue in CHRISTE, and that he is the onely sufficient auctour, causer, and worker of remission of all our synnes. To the attaynyng of

whiche fayth, it is also to be noted, that CHRISTE

hath instytuted, and ordeyned in the worlde,

but onely two meanes and instrumen-

tes, wherof the one is the mynys-

tration of his worde, and

the other is the admi-

nistracion of his

sacramen-

tes instituted by hym, so that it is not

possible to attayn this fayth, but

by one or bothe of these two

meanes, as shalbe here

after declared. .





HERE FOLLOVETH THE SECONDE

parte of this treatise, conteynynge the de-  
claration of the seven sacramen-  
tes, and fyrste of

The sacrament of Matrimonye.



AS TOVCHYNge the sacrament of Matrimonie, we thynke it conuenient that all byshops and preachers shal instruct, and teache the people, commytted vnto theyr spirituall charge, fyrst howe that almyghty god, at the fyrste creation of man in Paradise, consyde-  
rynge of his infinite wysedome and goodnes, howe necessa-  
ry it was to couple and conioyne man and woman togyther in mariage, as well for theyr mutual ayde and comfort, and for the preservation and continuance of mankynde in lau-  
full succession, as also that the same generation myght after the falle of man be exercysed perpetually vnto the worldes ende without synne or offence towardes god: dyd not onely than and there conioyne Adam and Eue togyther in mary-  
age, and instituted the sayde sacrament of matrimonie, and consecrated and blessed it by his holy worde: but also descri-  
ued the vertue and efficacie of the sayde sacramente by the mouthe of Adam. who beinge inspired with the holy goost, whan he was by god conioyned in mariage with Eue, spake these wordes folowynge: Lo nowe these bones and fleshe  
of Eue my wyfe be formed & made of my bones and fleshe. And therfore euery married man here after shall for his wy-  
fes sake vtterly leue and forsake his father and mother, and shall adhere and cleue vnto his wyfe only, and the hus band and the wyfe shall be two in one fleshe, and in one body.

Gene. 2.

By which wordes it is ment, that by the vertue and effica-  
cie of Matrimonye ryghtfully, and by the auctoritie of god contracted, the man and woman, which were before two bo-  
dies, be nowe vnitied and made to be one body durynge their lyues, so that the hus bande hath no power of his owne body

to vse

## The sacrament

to vse the same as hym luste, and with whome hym lyketh: but it is his wyfes, and with her onely he maye vse the acte of matrimonie. no: the wyfe hathe any power of her owne body, to vse it at her luste, o: with whom her lyketh: but her body is her husbandes body, and with hym onely maye she vse thacte of matrimony. And therfore the sayde two persones, so conioyned, maye not be afterwarde diuided fo: any affection to father o: mother, o: fo: any erthly thyng in the worlde: but eche must adhere and cleue to other, fo: as moch as they be now two persons in one fleshe, and in one body.

Seconde, howe that almyghty god repeted and renewed agayne his sayde institution of matrimonye, and sanctified and blessed it with his holy worde immediately after Noes fludde. At whiche tyme, beinge all the people of the worlde perished and destroyed with the generalle deluge, (excepte the sayde holy Patriarke Noe, his chyldren, and their wyues, which were than onely by goddis hygh prouidence and goodnes towards mankynde preserued and lefte on lyue) God callinge them out of the arke, sayde vnto theym these wordes: Growe you forth now and increase by contynual generation, and be you multiplied in contynual succession, and fulfyl you the erthe ageyne with your seede lausfully procreated in matrimonye, accordynge as I haue instituted the same. This lawe and commaundement of matrimony, thus repeted and gyue agayn by god vnto Noe and his chyldren, althoughe it was sufficient commaundement and instruction vnto them, and all theyr posteritie howe to vse the same in all puretie, and cleannesse to goddis pleasure, and his good contentation: yet god perceyvinge the naturall inclination of man to malyce and synne, dyd afterwarde further explicate & establishe the same by his other lawes writen. wher by god prohibited, that any matrimony shulde be made betwene the father & the doughter, the mother and the sonne, the brother and the syster, & betwene dyuers other persones, beinge in certayne degrees of consanguinitie and affinitie.

whiche



whiche lawes of prohibition in mariage, althoughe they were not by expresse wordes of god declared at the fyrste institution of matrimonie, ne yet at this seconde repetition of the same, made vnto Noe: yet vndoubtedly god had engraued and enpainted the same lawes in the harte of man at his fyrste creation. And for as moche as in longe contynuaunce and processe of tyme, the naturalle lyght and knowledge of man was almooste by synne and malyce extincted, or at the leaste so corrupted and obscured in the moost parte of men, that they coude not perceiue and iudge, what thynges were of theyr owne nature noughtie and detestable in the syghte of god, ne yet howe farre that naturall honestie and reuerence, which we owe vnto suche persons, as be nere of blud or of nere allyaunce vnto vs, was extended: god commanded his prophete Moyses to promulgate, and to declare by his worde vnto the people of Israel, the sayd lawes of prohibition of matrimonye in certayne degrees of consanguinitie and affinitie, whiche be specially mencioned in the booke of Leuiticus. And commaunded also Moyses, to declare, vnto hys sayde people, that not onely they: but also all other the people of the worlde, were as moche, and as strayghtely bounden to the continuall obseruation of the same lawes, as they were vnto the other morall lawes of the tenne commaundementes.

Leuiti. 18.  
et. 20.

Therfore, that this coniunction betwene man and woman in matrimonie, was instituted by god, to the intende therby shulde be signyfied and represented, or rather prefigured and propheticed befoze, not only the perfite, and indissoluble coniunction and vnton of the nature of god with the nature of man (whiche was fulfilled, whan the seconde person in trinitie descendynge from his father, dyd take vpon hym the veray forme and substance of our nature, and so those two natures were vnyted and knytte to gether in one person) but also to thintent there shulde therby be signyfied and represented the lyke coniunction or societie, in perfite and indissoluble

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Eph. 5.

luble loue and charitie, betwene **Christe** and his **Churche**, that is to saye, the congregation of all christen people, whiche be the very mystical body of **Christe** and **Christ** the only heede of the same. And this to be trewe, sayncte **Paule** hym selfe confirmeth in the .v. chapiter of his epistle vnto the **Ephesi**ans. In which place the **Apostle** minding to proue and persuaide, that all women beinge married, oughte to loue, to reuerence, to honour, to obeie, and to be subiecte vnto their husbandes in all thynges, euen as the churche is subiecte vnto **Christe**, And lyke wyse that all husbandes oughte, and be bounde to loue their wyues, euen as they loue their owne selves and their owne bodyes, and euen as **Christe** loueth the churche his espouse and his owne bodye: He bringeth in the firste institution of matrimonie, as it was ordeyned by god in **Paradise**, and allegeth the wordes of god, pronounced by our fyrste father **Adam**, as they be before reherced. Vppon which wordes the apostel inferreth and saith, This coniunction of man and woman together in marriage, whereby they are knitted, vnited, and made all one fleshe and one body, is the sacrament, that is to saye, the fygure, the signification, the misterie, or the prophecieng before of that great and meruaylous coniunction, whiche is betwene **Christ** and his churche. For lyke as by the vertue and effycacye of this fyrste institution of **Matrimonie**, the husbände and the wyfe be made to be but one body, wherof the husbände is the heede: Euen soo the loue and charytie of **Christe**, towarde his **Espouse** the **Churche** dothe knytte, vnite, conglutynate, and make **CHRISTE** and his churche to be but oone bodye, wherof **Christe** is the verye hedde. By the whyche wordes of sayncte **Paule** it appereth not onely, what is the vertue and effycacie of **Matrimonye**, in the vnitynge and incorporatyng of twoo bodyes in one: but also that hit was instituted by god, to sygnifie this other coniunction, whiche is betwene **CHRISTE** and his **Churche**. And that this coniunction betwene **Christ**



Christe and the church is the verbe selfe thyng, whiche was prophesied, signified, & represented by thother coniunction of man and woman in mariage. For though sainte Paule vsed in this place other argumentes and perswasions, taken of the lawe of Nature, to induce married persones the one to loue the other (sayenge that menne naturally doo loue and nouryshe theyr owne bodys, and their owne fleshe: and that it is agaynste nature, that a manne shulde hate his owne fleshe) yet surely he thoughte, that this was the reason of mooste efficacie, to perswade his sayde purpose, That is to say, that all husbandes and wyues oughte soo to vse theym selves, the one vnto the other, that their matrimonye, and all theyr workes and affecti- ons in the same, myght and shulde corresponde, and be conformable and lyke in all poyntes vnto that most holy thing, whiche is signified and represented therby, that is to saye, vnto that spirituall coniunction, whiche is betwene Christe and his espouse the church. And that therfore speciallye the man ought and is bounde to loue his wyfe, and the wyfe to loue and obey her hus bande in all thynges, lest by doinge the contrarie, they shulde alter and subuerte the institution of god, and make the fygure all vnylike vnto the thyng, that is signified therby.

And so by these wordes and reasons of saynt Paule it is euident, that concernynge the sacramente of matrimonye, his sentence and doctrine was, that the same was instituted by god at the fyrste creation of man, to signifye that inseparable coniunction and vnion, whiche is betwene Christ and his church.

**ITEM** we thynke it conuenient, that all bysshoppes and preachers, shall instructe and teache the people, commyt- ted to theyr spirituall charge, that althoughe this Sacra- mente of Matrimonie be no newe sacramente instituted in the newe testaiment, but instituted by god, and consecra- ted by his worde, and dignified by his lawes euen frome the

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Ioan. 2.

Mat. 14.

begynnyng of the worlde, and before any other of the sacramentes were instituted in the newe testament, as was sayde before: yet the truthe is, that Chyſte hym ſelfe dyd alſo accepte, approue, and allowe the ſayde institution, as well by his worde, as alſo by his ſondrye workes and dedes, testiſenge the ſame. In ſo moche that being ones inuited to come vnto a certayne mariage, made in Cana, a towne of Galilee, Chyſte vouchſaued not onely to come thither, and there to honour the ſayde mariage with his corporalle preſence, and with the preſence alſo of his bleſſed mother, and his holy Apoſtles: but there he beganne alſo by tournynge of water in to wyne, fyrſte to worke miracles, and to manifeſte his glorie vnto the worlde. And afterward in one other place, whan the phariſees came vnto Chyſte, and demaunded of hym, whether a man myght laufully be diuorced frome his wyfe for any cauſe, Chyſte callynge the ſayde phariſees vnto the remembraunce of the fyrſte institution of matrimonie, as it was made at the fyrſte begynnyng, ſayde vnto theym, Remember you not you phariſees, howe that god, whiche created all thynges in the begynnyng, dyd alſo forme and create man and woman: And whan he had conioyned them together in mariage, he ſayde vnto theym theſe wordes: *Propter hoc relinquet homo patrem et matrem, et adhaerebit uxori ſue, et erunt duo in carne una?* Wherefore vnderſtande you, ye Pharisees, that ſythe man and woman conioyned in matrimonie, be by goddis ordynaunce but one fleſhe and oone bodye, it is not poſſible, that they ſhulde afterwarde be ſeparated or diuorced one from the other. And vnderſtande you alſo, that it is not laufull for any man to ſeparate, and to diuide thoſe perſones aſondre, whiche be by goddis worde, and his wyl and power, conioyned together. And whan the Phariseis, repli- yng ther vnto ſayde, And why than dyd Moyses commande vs to make a libell of dyuorce agaynſt our wyfes, for what cauſe ſo euer we wolde. and ſo departe & ſeparate our ſelves from them: Chyſte answered them ageyne and ſayd, Moyses



ses, confyderpunge the induratenes and obstinacye of youre hartes, was contente to permytte and suffre you so to doo, for auoydypnge of greater myschief and inconuenience, whiche myght els haue ensued therof: All be it I saye vnto you, that it was not so at the begynnynge, that is to saye, It is cleene contrary to the godly institution, & natural order & lawes of matrimonie, as it was instituted by god at the begynnynge, that any man married shulde diuorce hym selfe from his laufull wyfe. And therfore I say agayne vnto you, that who so euer dothe forsake his laufull wyfe, onelesse it be for adultrie comyncted by her, and dothe marye a nother, I saye, he commytteth adultrye in his so doyng. And lyke wyse, what woman so euer doth forsake her laufull husbnde and marie an other, she also commytteth adulterie. And the man also that marieth her offendeth in lyke maner. And the cause herof is, for that the bonde of laufull mariage is of suche sorte, that it can not be dissolued, or broken, but by deathe onely.

These wordes of Christe euidentely declare Christis sentence in the approbation of the institution of Matrimonie, made at the begynnynge of the worlde: And that hit was Christis wylle and commaundement, that all the people of god shoulde folowe and conforme their doinges vnto the lawes of matrimonie than made, and shoulde obserue the same in suche puretie and sanctimonie, as it was fyrste ordeyned, without separation or diuorce, and that vnder the peyne of damnation.

And here also two thinges specially be to be noted. The one is, in that Christe sayth, whom god conioyneth, man can not separate. By the which wordes he declareth the infinite benigne and goodnes of god towarde vs, in that, that he hath not onely confoyned our fyrste progenitours Adam and Eue together in mariage, wherby he gaue vnto vs the originall begynnynge of our procreation: but that he dothe also euer sithe that tyme continually assiste man and woman, and  
worketh

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worketh with them in this coniunction of mariage, and as pou wolde saye, is the veray auctour, causer, and doer of all matrimonies, whiche be lawfully contracted betwen man and woman. The other thyng to be noted is, in that Christ saithe here vnto his disciples, *Non omnes capiunt verbum hoc: sed quibus datum est, qui potest capere capiat.* By the whiche wordes Christe semeth to exhorte suche as he shall endue with the grace and vertue of continence, wherby they shall be able to absteyne from the workes of matrimonie, to contynewe sole and vnmarried.

**I**TEM we thynke it conueniente that all bysshops and preachers shall instructe and teache the people commytted vnto their spiritual charge, that the sacrament of matrimonie dothe consist of two partes lyke as the other sacramentes do, that is to saye, of an outwarde and a visyble sygne, and of an inwarde & an inuisible grace. The outward signe is that outward contract, made by expresse wordes or other sygnes equivalent, declarynge the consente betwene suche persones, as maye laufully and by thorder of goddis lawe, be ioyned together in mariage, whanne the same persones do consent and promyse eche to other, to companye together continually, durynge theyr lyues, without separation, and to communicate eche to other the vse and office of theyr bodies, and all other theyr faculties and substaunce. The spirituall and inuisible graces, whiche the electe people of god (as well in the tyme of the lawe of nature, as in the tyme of Moyses lawe, and also in the tyme of the newe testamente) dyd alwaies, and yet do receiue by vertue of this sacrament, be dyuers and sondre. x hereof one is the dispensation, or grace of god, wherby the acte of procreation betwene man and woman, whiche is, as of it selfe and of his owne nature, damnable, is sanctified by the worde of god and this sacramente, that is to saye, is made pure, cleane, without spotte of synne, and honourable. accordynge to the sayenge

Hebr. 13.

of saynt Paule, *Honorable coniugium in omnibus, et thorus immaculatus.*



**Let us.** That is to saye, the acte of procreation betwene man and woman in matrimonie is honourable, and acceptable afore god, and their bed is vndefyled. An other is the grace, wherby the persons conioyned in matrimonie do attayne euerlastyng lyfe, if they bynge by theyr chyldren in the true faith and obseruance of Christis religion. accordyng to the wordes of saynt Paule, where he sayth, The woman was seduced and blynded by the serpent, and so synned deedly: but she shal be saued by procreation and bynngyng forth of chyldren, if the same do perseuer and contynue in faith and loue towarde god, and in holynes, and in temperance in their outwarde actes and dedes. And as this is spoken of the woman, so it is also to be verified in the man, he doinge lykewise as is required of the woman.

1. Timoth. 2.

**FINALLY** we thinke it conuenient, that all byshoppes and preachers, shall diligently and from tyme to tyme exhorde and admonyshe the people, comynitted vnto their spiritual charge, to consider the thre special benefites or offices, whiche belonge vnto the sacrament of matrimony. And first of all to consyder the thyng selfe, whiche is signified thereby, whiche (as was sayd before) is the high, the mighty, and the incomprehensyble worke of god, in the coniunction of Christe and the churche togyther, wroughte by hym to our syngular benefite and euerlastyng saluation. And that therefore the man and wyfe oughte not onely to lyue togyther in perfect vnitie and concord: but also they ought to loue eche other as their owne bodies, and to vse the same in all cleannes, puretie, and honour, and not to defyle the same with the rages and lustes of any beastely or fylthy concupiscence of the fleshe. euen as Christe hym selfe loued, and doth loue his espouse the churche, and suffred all afflictions and pynnes to make her glorious, and boyde from al maner of spot or brynckle of vncleannes. And in this parte also it shall be well done, that the byshoppes and preachers do repete ofte tymes, and laye before the eyes of the people, as wel the

saynges

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1. Thes. 4

sayinges of saynte Paule befoze reherſed, as alſo the godly exhortation, which he maketh in his epiſtle vnto the Theſſalonics, where he writeth in this maner. I pray you brethren and inſtantly deſire you for our lord Jeſu Chriſtis ſake, that lyke as you haue herde heretofore of vs, howe and in what maner you ſhulde go forward and pleaſe god: ſo ye do procede in the ſame, and that after ſuche ſorte and maner, that you maye continually profyte and increaſe therein. You remember, I doubt not, what preceptes and commandementes I haue gyuen vnto you in tymes paſte, in the name of our lord Jeſu Chriſte. And nowe in lyke maner, and in his name alſo, I ſaye agayne vnto you, that the wyl and commandemente of god is, that you ſhulde ſanctifie your ſelves, that is to ſaye, that you ſhulde abyſteyne frome all maner of fornication, and that euerye oone of you ſhoulde vſe and kepe the beſſelle of his bodye in holynesse, and in honoure, and not in deſyre of carnalle concupiſcence, lyke as the gentyles do, whiche knowe not god. And that noo man ſhuld craftily compaſſe or circumuent his brother in fleſhely luſtes. For almyghty god taketh vengeance vpon all ſuche people, as do comynette any of thoſe thynges. Know you alſo, that god hath not called vs vnto vncleynesse and fylthyneſſe of lyfe, but vnto holynesse and ſanctimonye. And therfore I do exhorſte you all and in the name of god commaunde you, to eſchewe all fornication and adulterie, all vncleane deſyres, and carnal concupiſcence, al filthyneſſe and vnpure luyng in fleſhely luſtes of the body. And I ſaye further, that who ſo euer deſpiſeth and breketh theſe my commaundementes: dothe not deſpiſe me, but he deſpiſeth god; for they be his commaundementes, whole ſpirite bothe you and I haue receyued.

Theſe wordes of ſayncte Paule be neceſſary to be declared ofte tymes to the people, to the intent they maye the better knowe the wyl and commaundement of god, and alſo conſidre and feare the greate daunger of goddes wrothe and vengeance



bengeaunce, deſue vnto ſuche people, as do tranſgreſſe the godly institution and lawes of this holy ſacrament of matrimonye.

**T**he ſeconde ſpecyalle gyfte or benefyte to be conſidered in the ſayde ſacrament, is the ſaythe and mutuall promyſe made betwene the huſbande and the wyfe toynded in laufulle matrimonye. Whereby, and by vertue of the ſayde ſacrament, the perſons ſo laufully conioyned, be bounde to conceyue certayn truſte and confidence, and certainly to beleue, not only that they ſayd ſtate and maner of lyvinge in wedlocke (beinge the ſame vertuouſely, and religiously, accordinge to the lawe of god by them contracted and obſerued) is honourable, acceptable, and meritorious befoze god: but alſo that the knotte and bonde of matrimonie contracted betwene the ſayde perſones is made therby to be indiſſoluble.

**T**routhe it is, that if in any mariage it may appere, and be duely proued, that there is ſuche laufull impedimente, that the ſame myght not at the begynnyng be contracted by thorder of the lawes of god and holy church: In that caſe the church ought and may diuorce the ſaid perſons ſo contracted, and declare that ſuche matrimonie is vnlaufulle, and the bonde therof to be of no ſtrengthe or efficacie, bycauſe it was neuer good from the begynnyng. Not withſtandynge in mariages laufully made, and according to the ordynance of matrimonye preſcribed by god and holye Church, the bonde therof can by no meanes be diſſolued, durynge the lyues of the parties, betwene whome ſuche matrimonye is contracted.

**A**nd in this parte alſo the people be to be taught, that who ſo euer goethe about to diſſeuer hym ſelfe from the bonde of laufull mariage, he goeth about ſo moche as in hym lyeth, to diuorce Chriſte from his church.

**T**he thyrde ſpecial gyfte or office to be conſidered & obſerued in matrimonye, is the good and vertuous education and byngynge vp of the chyldren begoten in the ſame. Where-

## The sacrament

Thobi. i.

i. Reg. 4.

Pro. 23.

vnto all married men and women ought to haue a special re-  
garde, and to folowe therein the example of Thobie, whiche  
taught his sonne euen from his infancie, to loue, to dreade,  
and to feare god, and to fle and abstepne from all maner of  
synne, euen for goddis sake. For surely if the fathers and  
mothers be neglygent in the good byngynge bp of theyr  
chylterne in their youthe, and soo suffre them to falle into  
folyes and synne in default of dewe correction and chastise-  
ment of them for the same, no doubt they shall answere vn-  
to god for it: as it appereth by the great stroke and punishe-  
ment of god, whan he dyd sodenly strike Elie the priest vn-  
to deathe, bycause that he, knowyng his chylde to do amys,  
dyd not punyshe them therfore. And therfore lette all paren-  
tes employ their diligence, and busy cure to educate, and in-  
strutte their chylde by all meanes in vertue and goodnes,  
and to restreyne them from vices by conuenient discipline  
and castigation, accordyng to the sayenge of the wyle man,  
Withdraue not the iuste discipline from thy chylde. For yf  
thou do so, he wyll falle into sondry inconueniences, and so  
synally shall be but losse and vndone. Wherfore spare not to  
chastysse thy chylde with the rodde, and so doinge, thou shalt  
deliuer his soule from helle.

## THE SACRAMENT OF BAPTISME.



AS TOVCHYNGE the holy sacrament  
of baptisme, we thinke it conuenient, that  
all byshops and preachers shall instructe  
and teache the people, comytted vnto  
their spirituall charge, that they oughte  
and muste of necessitie beleue certaynely  
all those thynges, whiche haue ben alwaies  
by the hole consent of the churche approued, receyued, and  
vused in the sacrament of baptysme. And fyrst that the sacra-  
mente



ment of baptisme was instituted and ordeyned by god in the newe testament, as a thyng necessarie for the attaynyng of euerlastyng lyfe, accordyng to the sayenge of our sauour Iesu Christe, where he sayth, that no man can entre into the kyngedome of heuen, excepte he be bozne ageyne of water and the holy gooste.

Ioan. 3

**I**tem that it is offred vnto al men, as wel infantis, as suche as haue the vse of reson, that by baptisme they shal haue remission of all theyr synnes, the grace and fauour of god, and euerlastyng lyfe, accordyng to the sayinge of Christe, Who so euer beleueth, and is baptised, shall be saued.

Mat. 16.

**I**tem that the promise of grace & euerlastyng lyfe (whiche promise is adioyned vnto this sacrament of baptisme) perteyneth not onely vnto suche as haue the vse of reason: but also to infantes, innocentes, and chyldren, and that they ought therfore and muste nedes be baptised, and that by the sacrament of baptisme, they doo also obteyne remission of their synnes, the grace and fauour of god, and be made thereby the veray sonnes and chyldren of god. In soo moche as infantes and chyldren dienge in their infancie, shall vndoubtedly be saued therby, and els not.

**I**tem that infantes must nedes be christenid, bicause they be bozne in ovygynall synne, whiche synne muste nedes be remytted, whiche canne not be done, but by the sacrament of baptisme, wherby they receyue the holy goost, whiche exerciseth his grace and efficacie in them, and clenseth and purifieth theym frome synne, by his mooste secreete vertue and operation.

**I**tem that chyldren or men ones baptised, oughte neuer to be baptised agayne.

**I**tem that all good christen men ought and muste repute and take al the Anabaptistes, and the Pelagians opinions, whiche be contrary to the pemysses, and euery other mans opinton, agreable vnto the sayd Anabaptistes or the pelagians opinions in that behalfe, for detestable heresyces, and

## The sacrament of Baptisme.

utterly to be condemned.

Item that men or chyldren, whiche haupng the vse of reson, & being not christenid alredy, desire to be baptised, shal by vertue of that holy sacrament obteyn the grace & remission of al theyr synnes, if they shal come ther vnto not only perfytely & truly repentant and contrite of al theyr synnes before committed: but also perfytely and constantely confessynge and beleuyng al the artycles of our faith, accordyng as is mentioned in the crede, called the apostelles Crede, And spually if they shall also haue firme credence and truste in the promyse of god, adioyned to the sayde sacramente, That is to say, that in and by this sayde sacramente, whiche they shal receyue, god the father gyueth vnto them for his sonne Iesu christis sake, remission of all theyr synnes, and the grace of the holy gooste. wherby they be newly regenerated and made the veray chylderne of god, accordyng to the saying of saynte Iohn, and the apostell saynte Peter, where they say, Do you penance for your synnes, and be eche of you baptised in the name of I E S V C H R I S T E, and you shall obteyne remission of your synnes, and shall receyue the gyfte of the holy gooste. And accordyng to the sayinge also of saynt Paule, where he saythe, God hath not sa-

Matt. 3.

Luc. 3.

Act. 2.

Tit. 3.

ued vs for the workes of Iustyce, whiche we haue done, but of his mercy by baptisme, and renowation of the holy gooste, whom he hath powred out vpon vs mooste plentifully for the loue of Iesu Christe our sauour, to the intende that we

beinge iustified by his grace, shulde be made the inherytours of euerylasting lyfe, accordyng to oure hoope.:



16

THE SACRAMENTE OF  
Confirmation.



**A**S TOVCHYNG the sacrament of Confirmation we thynke it conuenient, that all bysshops and preachers shall instructe and teache the people, committed vnto their spirituall charge, how the apostels in the begynnyng of Christis church, althoughe they dyd certaynly knowe and beleue that all suche, as hadde bewely receyued the sacrament of baptysme, were by vertue and efficacie therof perfectly regenerated in Christe, perfectly incorporated and made the very members of his body, and had receyued full remission of theyr synnes, and were replenished with abundance and plentyfulnes of the graces & gyftes of the holy goost: yet they vsed to go vnto the people after they were baptised, and so by their prayer & laying of theyr handes vpon them, did giue & conferre vnto them the holy goost. And the sayd people dyd speke dyuers langages, and prophesied, to thintent that the consciences not onely of them, that had receyued baptysme, and professed Christe, shulde be thereby the better ascertayned, confirmed, and established in Christis religion, and so more constantly professe the same: but also that the consciences of other, which were out of the church, and vbeleuers, shulde the sooner be reduced thereby from their errours, and be brought in to the right belefe of Christe and his gospel.

Act. 9.  
et. 19.

**I**tem howe the holy fathers of the primitive church, taking occasion, & foundyng them selves vpon the said actes and dedes of the Apostelles, & consydeying also that suche, as had ones receiued the gyftes & benefites of the holy goost by the sacramēt of baptysme, myght & oftentimes did in dede by tentatiō, frayltie, or other wise by theyr owne sinne & malice lose and fal from the same agayn: thought it very expedient to ordeyne that al christen people shuld after their baptysme be presented to theyr bysshops, to thintent that by theyr praiers, & laying of their handis vpon them & consigning of them

## The sacrament

vp̄on them with the holy Chryſme they ſhuld be conſyrm̄ed, That is to ſay, they ſhulde receyue ſuche gyftes of the holpe gooste, as wherby they ſhulde not onely be ſo corrobored & ſtablyſhed in the gyftes and graces befoze receyued in baptysme, that they ſhulde not lyghtely falle agayne frome the ſame, but ſhuld conſtantly reterne them, and perſeuer therein, and ſhuld alſo be made ſtronger and hardy, as wel to confeſſe boldly and manfully their faith befoze all the perſecuters of the ſame, and to reſiſte and fyght ageynſt their goſtly ennemyes the worlde, the dyuell, and the fleſhe, as alſo to beare the croſſe of Chryſte, that is, to ſuffre and ſuſteyne patiently all the afflictions and aduerſities of this worlde: but alſo that they ſhulde attayne encrease and haboundance of the other vertues and graces of the holy goost.

Item we thynke it conuenient that all byſhops and preachers ſhall inſtructe and teache the people, commytted vnto theyꝝ ſpirituall charge, that althoughe it be well done, that men do preſente theyꝝ chyldzen vnto the byſhop, to receyue at his handes the ſacrament of conſyrmation, whan they be of ſo tender age, as commonly they be woute to do: yet it is not to be thought that there is any ſuche neceſſitie of conſyrmation of infantes, but that they beinge baptysed and dyenge innocent befoze they be confirmed, ſhall be aſſured to atteyne euerlaſtyng lyfe and ſaluation by the effect of the ſacrament of baptysme befoze receyued.

## THE SACRAMENT OF PENAVNCE.



AS CONCERNYNGE the ſacramente of penauunce, we thinke it conueniente that all byſhoppes and preachers ſhall inſtructe and teache the people commytted vnto their ſpirituall charge, that they oughte and muſte moſt conſtantly beleue, that the ſayde ſacrament



ment was instituted by god in the new testament, as a thing so necessary for mans saluation: that no man, whiche after his baptisme is fallen agayn, & hath comytted deedly synne, can without the same be saued or attayne euerlastyng lyfe.

Item that lyke as suche men, whiche after baptisme do fall ageyne into synne, if they do not penance in this lyfe, shall vndoubtedly be damned: Euen soo whan so euer the same men shall conuerte them selfe from their noughty lyfe, and do suche penance for the same, as Christ requireth of them, they shall withoute doubt attayne remission of their synnes, and shall be saued.

Item that the sacrament of perfyte penance, which Christ requireth of such maner persons, consisteth of thre partes. wherof the one is Contricion, the other is Confession, and the thirde is the amendement of the former lyfe, or the newe obedient reconciliation vnto the lawes and wyl of god, that is to say, exteriour actes and workes of charitie, accordyng as they be commaunded of god, which be called in scripture *Fructus digni penitencia*, The worthy frutes of penance.

Furthermore as touchinge CONTRITION, whiche is the fyrste parte, we thynke it conuenient, that all byshops and preachers, shall instructe the people, comytted vnto their spirituall charge, that the sayde contrition consisteth in two speciall partes, whiche muste alwayes be conioyned togyther, and can nat be disseuered, That is to say, the penitent and contrite man, muste firste knowlege the fylthines and abhominacion of his owne synne (vnto whiche knowlege he is brought by herynge and consyderinge of the wyl of God declared in his lawes) and feelynge and perceyuyng in his owne conscience, that god is angry and displeased with hym for the same: he must also conceyue not onely great sorowe and inwarde shame, that he hath so greuously offended god, but also great feare of goddis displeasure towards hym, consyderinge he hath no workes, or merytes of his owne, whiche he may worthily lay before god, as suf-

Contrition.

## The sacrament of penance.

ficient satisfaction for his synnes. whiche done, than afterwarde with this feare, shame, and sorowe muste nedes succede and be conioyned the seconde parte, that is to wytte, a certayn faith, trust, and confidence of the mercy and goodness of god, wherby the penitente muste conceyue certayne hope and faith, that god wyll forgue hym his synnes, and repute hym iustified, and of the nombre of his electe children, not for the worthynes of any merite or worke done by the penitent, but for the onely merites of the blode and passion of our sauour Iesu Christe.

Item that this certayne faith and hope is gotten, and also confirmed, and made more stronge, by the applyenge of Christis wordes and promyses of his grace and fauoure conteyned in his gospel, and the sacramentes instituted by hym in the newe testament. And therefore to attayne this certayne faith, the seconde parte of penance is necessarye, That is to say, Confession to a priest, if it may be hadde. For the absolution gyuen by the priest was instituted of Christe, to applye the promyses of goddis grace and fauour to the penitente.

Wherfore as touchyng CONFESSION we thinke it conueniente, that all bysshoppes and preachers shall instructe and teach the people, comytted vnto their spirituall charge, that they oughte and muste certaynely beleue, that the wordes of absolution, pronounced by the priest, be spoken by the auctoritie gyuen to hym by Christe in the gospels. And that they ought and muste gyue no lesse faith and credence to the same wordes of absolution, so pronounced by the ministers of the church, than they wolde gyue vnto the veray wordes and voyce of god hym selfe, if he shulde speake vnto vs out of heuen, accordyng to the sayenge of Christe, Whose synnes so euer you doo forgue, shall be forgiven: Whose synnes so euer you doo reterne, shall be reterned. And ageyne in an other place Christe saythe, who so euer hereth you, hereth me.

Ioan. 20.

Luc. 10.

Luc. 10.

Item



Item that the people may in no wyse contemne this auricular confession, whiche is made vnto the minystrs of the churche: but that they ought to repute the same as a veray expedient and necessary meane, wherby they maye require & aske this absolution at the priestes handes, at suche tyme as they shal fynd theyr consciences greued with mortal synne, & haue occasion so to do, to thintent they may therby attayne certayne comforte and consolation of theyr consciences.

As touchynge the thyrde parte of penance, we thynke it conueniente, that all byshoppes and preachers shall instructe and teache the people, comitted vnto theyr spiritual charge, that althoughe Chyste and his deathe be the sufficient oblation, sacrifice, satisfaction, and recompense, for the whiche god the father forgyueth and remytteth to all synners not onely theyr synnes, but also eternall payne due for the same: yet all men truely penitente, contrite, and confessed muste nedes also byynge forth the frutes of penance, That is to saye, prayer, fastynge, and almes dede, with moche mournynge and lamentynge for theyr synnes before comytted. And they muste also make restitution or satisfaction in wyll and dede to theyr neyghbours, in suche thynges as they haue done them wozonge and iniurie in. And fynally they muste do all other good workes of mercye and charitie, and expresse theyr obediente wyll in the executynge and fulfyllynge of goddis commaundement outwardely, whan tyme, power, and occasion shall be ministred vnto them, or elles they shall neuer be saued. For this is the expresse precepte and commaundement of god, Do you the worthy frutes of penance. And sayncte Paule saythe, Lyke as in tymes paste you haue gyuen and applyed youre selues, and all the membes of your bodyes to all fylthy lyuynge and wyckednes, continually encreasynge in the same: In lyke manner you be nowe bounde, and must gyue and apply your selves holly to iustice, encreasynge continually in puretye and cleannes of lyfe. And in an other place he sayth, I chastyse

ii.

and

Iuc. 3.

Roma. 8.

1. Cor. 9.

### The sacrament of penance.

and subdue my carnall body, and th'affections of the same, and makethem obediēte vnto the spirite.

Item that these preceptes and woꝝkes of charitie be necessary woꝝkes to our saluation, and god necessarily requireth, that euery penitente man, shall perfourme the same, whan so euer tyme, power, and occasion shall be minystrēd vnto hym so to do.

1. Co. 11.

Zach. 1.

Esa. 28.

Item that by penance and suche good woꝝkes of the same, we shall not only obteyne euerlastyng lyfe, but also we shall deserue remission or mitigation of the presente paynes and afflyctions, whyche we susteygne here in this worlde. For sainte Paule sayth, That if we wolde correcte and take punishment of our selues in this worlde, we shulde not be so greuously corrected of god. And god by his prophete Zacharie saythe, Tourne your selues vnto me, and I wyll tourne ageyne vnto you. And the prophete Esai sayth, Breake and deale thy breade vnto the hungrye, byng into thy house the pooꝛe man, and suche as want harborough, whan thou seest a naked man, gyue hym clothes to couer hym with, and refuse not to succour and helpe the pooꝛe and nedye, for he is thyn owne fleshe. And if thou wolte thus do, than shal thy lyght glyster out as bryghte as the sonne in the mornyng, and thy helth shall soner aryse vnto the, and thy iustyce shall go before thy face, and the gloꝛie of god shall gather the by, that thou shalt not falle, and whan so euer thou shalt calle vpon god, god shall here the, and whan soo euer thou shalt crie vnto god, god shall say, Lo here I am redy to helpe the. Than shall thy light ouercome all darkenes, and thy darkenes shall be as bryght as the sonne at noone dayes: and than god shall gyue vnto the contynuall rest, and shall fulfyl thy soule with brightnes, and shall delyuer thy body from aduersitie, and than thou shalt be lyke a gardēyn, that most plentifully bringeth forth all kynde of frutes, and lyke the wel spyng, that neuer shall want water.

These thynges and suche other, shoulde be continuallye taught



taught and inculked into the eares of all trewe christen people, to thintent to styre and prouoke them vnto good woꝝkes: and by the selfe same good woꝝkes to exercise and confirme their faith and hope, and to ascertyne them that they shall foꝝ the same good woꝝkes receyue at goddis hande mitigation and remission of the miseries, calamities, and greuouse punyshmentes, which god sendeth to men in this woꝝlde foꝝ their synnes.

THE SACRAMENT OF  
THE ALTARE.



AS TOVCHYNge the sacrament of the Altare, we thynke it conueniente, that all byshoppes and prechers shal instruct and teche the people, commytted vnto theyꝝ spirituall charge, that they oughte and must constantly beleue, that vnder the fourme and fygure of breade and wyne, whiche we there presently do see, and perceyue by outwarde senses, is verayly, substancially, and really conteyned and comprehended the veray selfe same body and bloude of our sauour Iesu Chyyst, which was borne of the virgine Marye, and suffered bypon the crosse foꝝ our redemption. And that vnder the same fourme and fygure of breade and wyne, the veray selfe same body and bloudde of Chyriste is corporally, really, and in the veray same substance exhybyted, distributed, and receyued vnto and of all them, whiche receyue the sayde sacramente. And that therfoꝝ the sayd sacrament is to be vsed with all due reuerence and honour, and that euery man ought fyꝛst to proue and examyne hym selfe, and religiously to trie and serche his owne conscience, befoꝝe he shall receyue the same, accordynge to the sayynge of saint Paule, who so euer eateth this body of Chyrist vnworthily, oꝝ drinketh of this blode of Chyriste vnworthily, shall be gyltie of the veray body and blode of Chyriste. wherfoꝝe let

1. Cor. II.

h.iii.

foꝝe let

## The sacrament of orders.

foze let euery man fyrste proue hym selfe, and so let hym eate of this breadde, and drynke of this drynke. for who so euer eateth it, or drynketh it vnworthily, he eateth and drynketh it to his owne damnation: because he putteth no difference betwene the very body of Christ, and other kindes of meate.

## THE SACRAMENT OF Orders



**A**S TOVCHYNGE the sacrament of holye orders we thinke it conuenient, that all byshoppes and preachers, shall instructe and teche the people, commytted vnto their spirituall charge, fyrste, howe that Christe and his apostels dyd institute and ordeyne in the newe testament, that, besydes the ciuile powers and gouernaunce of kyniges and princis (whiche is called *Potestas gladij* the power of the swerde) there shulde also be continually in the churche milytant certayne other mynysters or offycers, whiche shulde haue speciall power, auctoritie, and commission vnder Christe to preache and teche the worde of god vnto his people. to dyspense and admynyster the sacramentes of god vnto them, and by the same to conferre and gyue the graces of the holy gooste. to consecrate the blessed bodye of Christe in the sacramente of the aulter. to loose and absolye from synne all persones, whiche be duely penitent and sorre for the same. to bynde and to excommunicate suche as be gyltie in manyfeste crymes and synnes, and wylle not amende theyr defaultes. to ordre and consecrate others in the same rone, order, and offyce, wher vnto they be called, and admitted them selfe. and fynally to fede Christis people lyke good pastours and rectours (as the apostelle calleth theym) with their hollesome doctrine. and by their continual exhortations, and admonitions to reduce them from synne and iniquitie, so moche as in them lyeth, and to byynge them vnto the perfyte knowlege, the perfyte loue and drede of god, and vnto the



the perfite charitie of their neighbours.

Item that this office, this mynistration, this power, and auctoritie is no tyrannycall power, hauinge noo certayne lawes or lymyttes, within the whiche it oughte to be conteyned, no; yet none absolute power: but it is a moderate power subiecte, determyned, and restrayned vnto those certain endes and lymyttes, for the whiche the same was appoynted by goddis ordinaunce. Whiche, as was sayde before, is onely to admynyster and dystribute vnto the membres of Christis mystical bodye spiritual and euerlastynge thinges, that is to say, the pure and heuenly doctrine of chrystis gospel, and the graces conferred in his sacramentes, and further to do and execute suche other thynges apperteynyng vnto theyr office, as were before reherfed. And therefore this sayde power and administration is called in some places of scripture *Donum et gratia*, a gyfte and a grace, and in som places it is called, *Clauis siue potestas clauium*, that is to say, the keyes or the power of the keyes. Wherby is signified a certayne limitted office, restrained vnto the execution of a special function or ministratio. according to the saying of saint Paule in the fyrste chapitre of his epistle to the Romaines, and in the fourth chapitre of his fyrst epistle vnto Timothe, and also in the fourthe chapitre of his epistle vnto the ephesians, where he writeth in this sentence. Whan chryst ascended into heuen, he subdued and vanquished very captiuitie her selfe, and ledde or made her thral and captiue, and distributed and gaue diuers heuenly giftes and graces vnto men here in erthe. And amonge all he made some apostels, some priestes, some euangelistes, some pastozs and doctours, to the intente they shulde execute the worke and offyce of their administration, to the instauration, instruction, and edifieng of the membres of Christis mysticall bodye. And that they shulde also not cease from the execution of their sayde offyce, vntyll all the sayde membres were not onely reduced and brought vnto the vnitie of the faithe, and the knowlege of  
the

Rom. 1.  
1. Tim. 4.  
Eph. 4.

### The sacrament of orders.

the sonne of god: but also that they were come vnto a perfite state and full age therein. That is to say, vntyl they were so establisshed and confirmed in the same, that they coulde no more afterward be wauerynge therein, & be led or caried lyke chyldren into any contrary doctrine or opinion by the craft & subtyle perswasion of the false pastours and teachers, which go about by craft to byng them into erronious opinions: but that they shulde constantly folowe the true doctrine of Christis gospel, growyng & encreasyng continually by charitie vnto a perfite membre of that body, wherof Christ is the very heed. In whom if the hole body, that is to say, if euery part & membre be growen and come vnto his perfite estate, (not al in like, but euery one accordyng to the gyfte and qualitie, which is deputed vnto it) and so be compacted, vnited, and corporated togyther in the sayde bodye: no doubt, but that the hole body, and euery parte thereof, shall therby be made the more perfite, and the more stronge, by reason of that naturall loue and charitie, whiche one membre so vnited in the body, hath vnto the other.

By these wordes it appereth euidently, not only that saint Paule accompted and nombred this sayd power and office of the pastours and doctours amonge the propre and speciall gyftes of the holy gooste: but also it appereth, that the same was a limited power and office ordeyned specially and onely for the causes and purposes before reherced.

Item that this power, office, and administration is necessarie to be preserued here in erthe for thre speciall and principall causes. fyrste for that it is the commaundemente of god it shulde so be, as it appereth in sondrye places of scripture. Seconde, for that god hath instituted and ordeyned none other ordinarie meane or instrument, wherby he woll make vs partakers of the reconciliation, which is by Christ and conferre and gyue the graces of his holpe spirite vnto vs, and make vs the right inheritous of euerlastyng lyfe, there to reigne with hym for euer in gloire: but onely his  
worde



woꝛde and sacramentes. And therfoꝛe thoffice, and power to minister the sayde woꝛde and sacramentes, maye in no wyse be suffered to peryshe, oꝛ to be abolsished. accoꝛdyng to the sayenge of saincte Paule, Howe can men inuocate and cal vpon the name of hym, in whom they beleue nat? And howe can men beleue in hym, of whom they neuer herde tell? And howe shulde men here tell of god, oneles there be some men to shewe and pꝛeache vnto theym of hym? And howe shall men dare take vpon them to pꝛeche and shewe of god, onles they be fyrste sent with auctoritie and commissiō from god so to do? And therfoꝛe it is sayd by the prophete Esai, Bles- sed be the feete of those pꝛeachers, whiche beyng auctoꝛy- sed and sent by god, do pꝛeche and shewe vnto vs the peace and benefites, whiche we receyue by Chꝛyste.

Rom. 10.

Isa 52.  
Naum 1.

Thirde by cause the sayde power and offyce oꝛ function hath annexed vnto it, assured promyses of excellent and in- estimable thinges. Foꝛ therby is conferred and giuen the ho- ly gooste, with all his graces, And fynally our iustification and euerlastyng lyfe: accoꝛdyng to the sayenge of saincte Paule, where he saythe, I am not asshamed of the rowme and offyce, which I haue gyuen vnto me by Chꝛyste, to pꝛea- che his gospel. Foꝛ it is the power of god, that is to say, the electe organe oꝛ instrumente ordeyned by god, and endued with suche vertue and effyacie: that it is able to gyue and minister effectually euerlastyng lyfe vnto all those, that woll beleue and obey the same.

Rom. 1.

Item that this offyce, this power, and auctoꝛite, was com- mytted and gyuen by Chꝛiste and his apostelles, vnto cer- tayne persons onely, that is to say, vnto pꝛiestes oꝛ byshops, whom they dyd electe, calle, and admytte ther vnto, by their prayer, and imposition of their handes.

Seconde we thinke it conuenient, that all byshoppes and pꝛeachers, shall instructe and teache the people, commytted vnto their spirituall charge, that the sacramente of orders, may woꝛthyly be called a sacrament, by cause it is a holy rite

### The sacrament of orders.

oꝛ ceremonie instituted by Chꝛiste and his apostelles in the newe testament, and dothe consyste of two partes, lyke as the other sacramentes of the churche do, that is to saye, of a spirituall and an inuisible grace, and also of an outwarde and a visibie signe. The inuisible gifte oꝛ grace conferred in this sacrament, is nothyng els, but the power, the office, and the auctoꝛitie befoꝛe mencioned. The visibie and outwarde sygne is the prayer and imposition of the byshoppes handes vpon the person, whiche receyueth the sayde gifte oꝛ grace. And to the intent the churche of Chꝛiste shulde neuer be destituted of suche mynisters, as shuld haue and execute the sayd power of the keyes: it was also ordeyned and commanded by the apostels, that the same sacrament shuld be applyed and administred by the byshoppe frome tyme to tyme, vnto suche other persones as had the qualities necessarily required therunto. whiche sayde qualities thapostles dyd also very diligently descriue, as it appereth euidentlye in the. iiii. chapiter of the fyꝛst epistle of saynct Paule to Tymothee, and the fyꝛste chapiter of his epistole vnto Titus. And surely this is the hole vertue and efficacie, & the cause also of the institution of this sacrament, as it is founded in the newe testament. Foꝛ al be it the holy fathers of the churche, whiche succeeded the apostles (myndynge to beautifie and oꝛnate the churche of Chꝛiste with all those thynges, whiche were commendable in the temple of the Jewes) dyd deuyse, not onely certayne other ceremonies than be befoꝛe reherſed, as tonsures, rasures, vnctions, and suche other obseruances, to be vsed in the ministracion of the sayd sacrament: but dyd also institute certeyne inferiour orders oꝛ degrees, as ianitors, lectours, exorcistes, accolites, and subdeacons, and deputed to euery one of those certeyne offices to execute in the churche (woherin they folowed vndoubtedly the example and rytes vsed in the olde testamente) yet the trouthe is, that in the newe testamente there is no mention made of any degrees oꝛ distinctions in orders, but onely of  
deacons

1. Timo. 3  
Titum. 1.



deacons or ministers, and of priestes or byshops. Nor there is any worde spoken of any other ceremony vled in the confertyng of this sacrament: but only of prayer and the imposition of the byshops handes.

Thyrdely forasmuche as it is an olde heresy of the Donatistes, condempned in generalle councelles, to thynke that the worde of god and his sacramentes shulde lose and be of none efficacie, strengthe, or vertue, when they be ministred by men of yuell, viciouse, and fylthy lyuynge: we thynke it conuenient, that all byshops and preachers, shall instructe and teache the people, comytted vnto theyr spiritual charge, that accordyng to the sayinge of saynct Gregorie Nazianzene, Like as there is no difference betwene the selfe same image or figure of any thinge enprynted with a sygnette of golde, and with a sygnet made of yron or wodde, or any other byler matter: euen so the word and sacramentes of god ministred by any euil and noughtie man, be of the same selfe vigour, strength, and efficacie, as when they be ministred by a man of excellent vertue and goodnes. The cause and reason wherof is, for that the priestes and byshoppes, althoughe in the execution of theyr offyce and ministration they doo vse and exercyse the power and auctorytie of god committed vnto them, and doo supplie and represente his roume and place: yet they be not the principall, nor the sufficient or efficient causers or gyuers of grace, or of any other spirituall gyfte, whiche procedeth, and is gyuen of god by his worde and his sacramentes. but god is the onely principall, sufficiente, and perfyte cause of all the efficacie of his worde and sacramentes. and by his only power, grace, and benefite, it is, that we receyue the holy goost and his graces by thoffice and ministration of the sayde priestes or byshoppes. And the sayde priestes or byshoppes be but only as his instrumentes or officers, to execute and minister with theyr handes and tongues, the outwarde and corporal thynges, wherby god worketh & gyueth grace accordyng to his pacte

## The sacrament of orders.

Chrysosto  
Ho. 85. su  
per loz.

and couenaunt, made with, and vnto his espouse the church. And this to be true Chrysostom affirmeth, in his. 85. homelie vpon saint Iohn, where he saith in this maner. What speke I of priestis? I say that neither angel nor arcangel can of his owne power gyue vs any of those thynges, which be gyuen vnto vs from god, but it is the father, the sonne, and the holy gooste, whiche is the effectuall cause of all those thynges, The priest dothe onely put to his hande and his tongue. And in this poynte sayncte Ambrose also agreeth with the sayd opinion of Chrysostome. For in his booke *De dignitate sacerdotali*, he saith these wordes: The priest layeth his handes vpon vs, but it is god that gyueth the grace. The priest layeth vpon vs his beseeching hande: but god blesseth vs with his myghty hande. The byshoppe consecrateth an other byshoppe: but it is god that gyueth the dignitie. Wherefore we must alwayes thinke, & beleue that the vertue & efficacy of the worde of god & his sacramentes, consist and depende in and vpon the commandement, ordynance, power, and auctoritie of god onely. And that neyther the merites and worthynes of the ministers, (be they neuer of suche excellencie) do gyue them theyr auctoritie, strength, or efficacy: neyther yet the malice or corrupte liuinge of them (be it neuer so yuell, onles they be open blasphemours of the gospel, as the iewes and the Turkes be) can frustrate or take away from the sayde worde or sacramentes theyr sayde power, auctoritie, strength, or vertue. For as Chrysostome sayth in the said homelie, If god made not only an asse to speke, but also gaue his benediction & blessing vpon the iewes by Balaam that false and wycked prophete, & so wrought these spiritual graces by suche vncleane & impure instrumentes, and that for the loue onely, whiche he had vnto the Jewes, whiche neuer the lesse were great offenders against god: no doubt but that god woll moche rather sende downe vnto vs his faithfull people, the graces of his holy spirite, and wol worke all other thynges necessarie for vs by our priestes and bys-

Chrysosto  
Ho. 85. su  
per loz.

shops



shops, although they be neuer so euill of their lyuynge.

Fourthely forasmuche as after the mynde of certayne doctours of the churche this hoole power and auctoritie, belonging vnto priestes and byshoppes, is deuided in two partes, wherof the one is called *potestas ordinis*, and the other is called, *potestas iurisdictionis*. and forasmuche also as good consent and agreement hath alwaye ben in the churche, concerninge the sayde fyrste parte, and contrary, moche controuersie for this other parte of iurisdiction: we thynke it conuenient, that all byshoppes and preachers shall instruct and teche the people, committed vnto theyr spiritual charge, that the iurisdiction committed vnto priestes and byshoppes by thauctorite of goddis lawe, consisteth in thre special pointes.

The fyrste is to rebuke and reprechend sinne, and to excommunicate the manifeste and obstinate sinners, that is to say, to separate, exclude, and repelle from the communion and perception of the sacramentes, and to reiect and caste out of the congregation and company of Christis people such persons, as haue manifestly committed mortall synne, and doo obstinately perseuer in the same, and to absolve and receyue them agayne, whan so euer they shal retorne vnto the churche by condigne penance. And forasmuche as suche persons as do comytte manifest and open sinne, do thereby offend not only god, but also som other of the multitude and congregation, whiche they be of: although the said persones so offendyng publikely, do not obstinately perseuer in their synne so comytted, yet the priestes and bishops, by thauctorite of theyr said Iurisdiction, may in some cases, vppon consideration of the crime, and qualitie of the personne so offendynge, suspende and inhibite theym for a tyme from the receyuinge of the sacramentes, to the intente the same maye be, not onely a medicine to the offenders them selves: but also an example and satisfaction vnto those persones, whiche were before with theyr sayde manifeste synnes offended.

And in this parte also twoo thynges be to be noted.

### The sacrament of orders.

The fyrste is that all punysshement, whyche priestes or byshoppes may by thauctoꝛitie of the gospell inflicte or put to any persone, is by woꝛde onely, and not by any violence or constraunte corporall. The seconde is, that all though priestis and byshoppes haue the power and iurisdiction to excommunicate, as is aforesayde: yet they be not bounde soo precisely by any commandement of god, but that they ought and maye attempte, moderate, or forbear the execution of theyr sayde iurisdiction in that parte at all tymes, whan so euer they shall perceyue and thynke, that by doinge the contrary they shulde not cure or helpe thoffenders, or elles gyue suche occasion of further trouble & vniquietnes in the churche, that the peace and tranquillitie therof myght thereby be impeched, troubled, or otherwysse interrupted, or broken.

The seconde poynte, wherein consistethe the iurisdiction comyncted vnto priestes and byshoppes by thauctoꝛitie of goddis lawe is to approue and admytte suche persones, as (beinge nominated, elected, and presented vnto them to exercise thoffyce and rōme of preachynge the gospel, and of minystrynge the sacramentes, and to haue the cure or iurisdiction ouer these certain people within this parische, or within this diocesse) shalbe thought vnto them mete and worthy to exercise the same: and to reiecte and repelle from the sayde rōme suche as they shall iudge to be vnmete therfore. And in this parte we must knowe and vnderstande, that the sayd presentation and nomination is of mannes ordynance, and apperteyneth vnto the founders and patrones, or other persons, accoꝛdyng to the lawes and ordynances of men prouided for the same. As for an exauple, within this realme the presentation and nomination of the byshopprques apperteyneth vnto the kinges of this realme, and of other lesser cures and personages some vnto the kynges highnes, some vnto other noble men, some vnto byshoppes, and some vnto other persones, whome we calle the patrones of the benefices, accoꝛdyng as it is prouyded by the order of the lawes



lawes and ordynaunces of this realme. And vnto the priestes or byshoppes belongeth by the auctoritie of the gospel to approue and confirme the persone, whiche shall be by the kynges highnes, or the other patrons so nominated, elected, and presented vnto theym to haue the cure of these certayne people, within this certayne parishe or diocese, or els to reiect hym, as was sayde befoze, from the same, for his demerites or vnworthynes. For surely the office of preachynge is the chiefe and moste principall office, wherunto priestes or byshoppes be called by thaurtoritie of the gospel. and they be also called byshoppes or archebyshops, that is to say, super-attendants or ouerseers specially to sygnifie, that it is their office to ouersee, to watche, and to loke diligently vpon theyr flocke. and to cause that Christis doctrine and his relygion maye be truely and sincerely conserued, taught, and set forth amonge christen people, accoꝝdunge to the mere and pure trouthe of scripture. and that all erronious and corrupte doctrine, and the teachers therof maye be reiecte and corrected accoꝝdngely.

The thyrde poynt wherin consisteth the iurisdiction comytted vnto priestes and byshops by the auctoritie of goddis lawe, is to make and ordeyne certayne rules or canons, concernynge holydaies, fastynge dayes, the maner and ceremonies to be vsed in the mynysration of the sacramentis, the maner of syngynge the Psalmes and spyrytuall hymnes, as (sayncte Paule calleth theym) the diuersitie of degrees amonge the ministers, and the forme and maner of their ornaumentes, and fynally concernynge suche other rites ceremonies and obseruaunces, as do tende and conduce to the preservation of quietnes and decent order to be had, and vsed amonge the people, whan they shall be assembled together in the temple. For syth that scripture commandeth, that all christen people, shulde at certayne tymes assemble them selfe, and conuene together in some publique or open place, there to inuocate, and calle vppon the name of god, there to  
here

Ephes. 5.  
Collo. 3.

## The sacrament of orders.

here his wylle and his worde by our preachers, there to receyue the sacramentes, there to giue laude and prayse to god in psalmodie, in prayers, in medytations, and in rebyng. and finally with all humilitie and reuerent orde, to magnifie, extoll, and set forth the honour of god with all our possible power: And for asmoche also as great trouble, vnquietnes, and tumulte mighte aryse amonge the multitude so assembled, in case there were no certayne rules, ordinaunces, and ceremonies prescribed vnto them, wherby they shuld be conteyned in quietnes, and not suffered to do euery man after his owne fashion or appetite: it belongeth vnto the iurisdiction of priestis or byshoppes, to make certayn rules or canons, concernynge al these thinges, and for the causes aforesaid. For like as in the gouernance of a priuate familie, or in the gouernance of a schole, it belongeth vnto the good man, or ruler of that house, or the schole maister to prescribe the tymes, whan his childerne and seruauntes shall worke, whan they shall rest, whan they shall lerne, whan they shall praye, and suche other thynges: So in the publique & open temple or churche, it apperteineth also vnto them, that haue the gouernance of the church, in those poyntes to deuise and prescribe such necessarie and conuenient ceremonies and ordinaunces vnto the people, for the causes aboue reherced, as shall tende to their profyte and increase in Christis religion, and shall also tende to the honour of god, and good tranquillitie of the said people. For surely saint Paule himselfe dyd prescribe, and make suche rules vnto the Corinthians, and commanded also other byshops to do the sembla-  
ble. And the holy fathers of the churche at the begynninge, befoze there were any christen pryncis, vppon great and vrgent considerations, dyd ordeyne the celebratyng of the son-  
daye, of Easter daye, and certayne other feastes, and the fastinge of lente, and also dyuers others suche ceremonies in the churche, wherof a great parte is obserued throughe all Christendome vnto this daye. The continuall obseruation  
wherof

1. Cor. II.



wherof was alwayes thought vnto the holy fathers very necessarie: for asmoche as suche traditions, and ceremonies be as a certayne necessarie introduction, or letynge expedient to induce and teache the people reuerently to vse them selfe in their outwarde worshyppe of god, and be also (as you wolde say) certayn peynted hystories, the often sight & contemplation wherof, causeth the people the better to remembre the thinges signified, and represented in the same.

For the better declaration of which thre pointes, two thinges be to be noted, fyrst that although the hole Jurisdiction apperteynyng (as is aforesayde) vnto priestis and byshops, be committed vnto them in general wordes (as it appereth by dyuers places of scripture, and specially in the .xx. chapter of thactes, where thapostle sayth: Take dyligence hede to your selves, & to al your hole flocke, amonges whom the holy goste hath set, ordeyned, and made you byshoppes, to rule, & gouerne the churche of god) Yet there is also a particuler order, forme, and maner requisite to the due execution of the same. accordeynge to the sayinge of saynt Paule, Loke that all thynges be done in the churche semely and in a decent order. Nowe this particuler maner & forme is not expressely declared, determyned, or prescribed in scripture: but was, and is lefte to be declared frome tyme to tyme, and from age to age by certayne positieue rules and ordynances, to be made by the ministers of the churche, with the consent of the people, befoze suche tyme as prynces were chystened, and after they were chystened, with thauctozitie and consent of the said pryncis and their people. For like as thauctozitie to preache and teache, and to admynyster the sacramentes, although it be commytted vnto priestis and byshops by expresse wordes of scripture, yet there is no expresse mention concernyng the particuler circumstances, conuenient to be vsed in the execution of the same: Euen so in the power of iurisdiction, although the same be by general wordes in scripture commytted vnto priestes and byshops, yet there is no

Act. 20.

1. Cor. 14.

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particuler mention, what fourme, order, or processe shulde be vsed in the execution of any parte therof. As for an example concernynge the sentence of excommunication, although the cognition of crymes, for the which the sayd sentence is to be gyuen, and the examination of the wytnes also necessarie for the triall of the crymes, and for the instruction of hym, that shall gyue the sayd sentence, be commytted by generall wordes of scripture vnto priestis and byshoppes: yet there is no mention made in scripture, howe the parties offendynge, or the wytnesse shall be cited and called to appere before the priestes or byshoppes. nor there is no mention made, what processe or payne shall be vsed agaynst them, in case any of them shall disobeye the callynge or sentence of the prieste, or byshoppe. nor fynally there is any mention made of any other circumstance of tyme, place, or persone necessarie to be vsed in the due execution of the sayde sentence of excommunication. But all these thynges were afterwarde deuised and ordeyned by the churche, and the mynysters of the same, and by the consent of those people, which professed the name of Christe. And that this is of trowth, it appereth by suche ordinaunces, as sayncte Paule hym selfe, and other thapostles deuised, and prescribed to be obserued in certayn churches, as well concernynge the excommunicatynge of the Corinthian, and dyuers others, as also concernynge, that men shulde praye bare headed, that women shulde kepe silence, and not take vpon them to teache in the churche, that two prophetes or preachers shulde not speake at one tyme in the churche, but that one shulde gyue place to the other, that the almes of poore men shulde be gathered, and howe and by whom, after it was gathered, it shuld be distributed, with suche other lyke thynges. And this thyng also appereth to be true, by the canons and rules, deuised and made by the byshoppes and councelles, concernynge the premisses, durynge the tyme that the churche was subiecte to infidel pryncis, and before any pryncis were chrystened. Durynge all  
whiche

1. Cor. 5.

1. Timo. 1.

1. Cor. 12.

1. Cor. 14.

1. Cor. 16.



whiche tyme it is euident, what constitucions and Canons they, with the consente of the people made, concernynge the pemysses. In so moche that kynges and princis, after they had ones receyued the faith of Chyste, and were baptysed, consyderynge the same to tende to the furtherance of Chyristis religion, dyd not onely approue the sayde canons, then made by the churche: but dyd also enacte and make newe lawes of their owne, concernynge the good order of the churche, and furthermoze dyd also constrayne their subiectes, by corporall payne and punyschement to obserue the same. For it is out of all doubt, that the priestes and byshoppes neuer had any auctoritie by the gospel, to punishe any man by corporall violence: and therfore they were oftentimes moued of necessitie to require chysten princis to entrepone their auctoritie, and by the same to constrayn and reduce inobedient persones vnto the obedience and good order of the churche. Whiche the chysten princis, as goddis ministers in that part, and for the zeale they had to thestablyshynge of Chyristis religion, not onely dyd gladly execute: but dyd also gyue vnto priestes and byshops further power and iurisdiction in certayne other temporall and ciuile matters, lyke as by the lawes, statutes, immunities, priuiledges, and grauntes of princis made in that behalfe, and by the vses also and customes of sondry realmes and regions, it dothe manifestly appere. And therfore it was, and shall be alwayes lesfull vnto the sayd kynges and princis, and theyr successors, with the consent of theyr parlyamentes, to reuoke and calle agayne into theyr owne handes, or other wyse to restrayne al the power and iurisdiction, whiche was gyuen and assigned vnto priestes and byshoppes by the lycence, consent, sufferance, and auctoritie of the sayde kynges and princis, and not by thauritie of god and his gospel: whan so euer they shall haue such groundes and causes so to do, as shalbe necessary, holsome, & expedient for the wele of theyr realmes, the represynge of vice, and thencrease of Chyristis faith and religion.

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The seconde thyng to be noted is, that lyke as it is the wyl and commandement of god, that priestis and bishops shuld, in therecution of al those thynges, whiche apperteyne vnto their iurisdiction by the auctoritie of the gospell (as is afore sayd) attempte their doinges and procedynges with all charitie and myldenes. and shulde forsee by their singuler wisdom, that they pronounce no sentece, nor prescribe, or make any constitution or ordinaunce, whiche may in any wyse be preiudicial, or hurtefull vnto their flocke, but suche as vndoubtedly do tende as well to the good preservation and encrease of Christis true religion, as also of christen charitie & tranquillite to be had among them: euen so and in lyke manner al the people being vnder their cure, and within the limites of their said iurisdiction (of what estate or condicion so euer they be) be also bound by the lawe of god, & by the order and bonde of charitie, humbly to obeye them, & to fulfyll all their said preceptes & ordinances, duly & rightfully made by thaurtoritie of theyr said iurisdiction. specially beyng the same ones receiued by the comon consent of the people, and authorisid by the lawes of the christen princis. wherin neuertheles one rule, or canon is necessary to be considered and obserued concernyng the obedience, which is required in the thyrde & last part of the said iurisdiction. That is to say, forasmoch as the gretest part therof consisteth only in outward ceremonies, and such thinges as be of them selves but meane & indifferent thingis (that is to say, neither comanded expressely in scripture, nor necessarily contained or emplied therein, nor yet expressely repugnant or contrary therunto) surely there is no other obedience required in the said thirde parte, but that men may lausfully omitte, or do otherwise than is prescribed by the said lawes & comandementes of the priestes and bishops. so that they do it not in contempt or despite of the said power & iurisdiction: but haue some good & resonable cause so to do, and offend not, nor sclander not their neighbours in theyr so doinge. for in these pointes christen men must stude  
to



to preserve that christen libertie: wherunto they be called and brought by Christis blode & his doctrine. That is to say, Al though men oughte to repute and thinke, that the obseruation of suche thinges be expedient, and necessarie for suche endes and ententes as they be made for (as holydayes were instituted, to thentent the people shulde knowe, what tyme they shuld assemble them selfe in the churche, there to honoꝝ god, to here and lerne the worde of god, & to receyue the sacramentes, & likewise fastyngdayes, to thintente the people shulde be moze sobꝛe, & apt to prayer, and also to here and occupie their hole meditation in the worde of god, and so forth in other constitutions) And although men ought to repute & thinke that all the saide endes & ententes be also very good, expedient, & necessary, as wel for a cōmune order & tranquillitie to be had among the people, as also for the better instruction and inducement of the people vnto the obseruation of those thinges, wherin consisteth, in dede, that spirituall iustice, & that spiritual honour & seruice, whiche god requireth of vs: yet surely men may not esteeme them, but as thinges in different. and of no suche necessitie, but that men may vpon causes reasonable, wel omitte and leaue the same vndone, so that it be not in case of contempte oꝝ sclaundꝛ. This rule & canon men must diligently lerne. For surely the want of the knowlege hereof hath ben the occasion of many great abuses, & superstitions amonges chursten people. While a great part of them regardeth and esteemeth moze the obseruation, & contrary conceiueth moze gruge & scruple in their conscience for the transgression of mens tradicions, and suche workes, as of their owne wylles & elections they haue chosen & determyned with them selfe to do: than thobseruing oꝝ breakeynge of goddis owne preceptes, commanded of his owne mouth. And that this is of trouthy, we se it by daily experience in diuers countreys of this realme, wherin many of the people beleue surely, that they moze highly merite by absteyninge from eatinge of an egge vppon the friday, and moze damnably synne in doing the cōtrary, althoughe they shulde

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haue good and reasonable cause so to do, and dyd it without contempte of the iurisdiction or sclander of their neighbour, than by the exercysynge of any of the workes of charitie, commaunded by god, or commytting of thefte, or fornication, or suche other like offences, contrary to the lawes of god.

**FINALLY**, beinge thus declared, not onely what is the vertue and efficacie, with the hole institution, and vse of the sacrament of holpe orders: but also in what thynges consisteth the power and iurisdiction of priestes and byshoppes, and vnto what lymittes the same is extended by thauctoritie of the gospelle, and also what is added therunto by the grauntes and suffrages, or permission of kynges and princis: we thynke it conuenient, that all byshops and prechers shall instructe and teache the people, commytted vnto theyr spirituall charge, that, where as certayne men do imagine and affirme, that Christe shulde gyue vnto the byshoppe of Rome power and auctoritie, not onely to be heed and gouernour of all priestis and byshoppes in Christis church, but also to haue & occupie the hoole monarchie of the world in his handes, and that he may therby laufully depose kynges and princis from their realmes, dominions, and seignories, and so transference and gyue the same to suche persones as hym lyketh: that is vtterly false and vntrewe. For Christ neuer gaue vnto sayncte Peter, or vnto any of the apostles, or theyr successours, any suche auctoritie. And thapostelles sainte Peter and sainte Paule do teache and commaunde, that all christen people, as well priestes and byshoppes, as others, shoulde be obediente and subiecte vnto the princis and potentates of the worlde, although they were infidels. And as for the byshoppe of Rome, it was many hundreth yeres after Christe, before he coude acquire or gette any primacie or gouernaunce aboue any other byshoppes, out of his prouince in Italie. Sith the whiche tyme he hath euer vsurped more and more. And though some parte of his power was gyuen vnto hym by the consent of the emperours, kynges

1. Petr. 2.  
Rom. 13.



kynges, and princis, and by the consent also of the clergie in  
generalle councelles assembled: yet surely he attayned the  
mosse parte therof by meruaylous subtilitie and crafte, and  
specialle by colludynge with greatte kynges and princis,  
sometyme trayninge theym into his deuotion, by pzetence &  
colour of holynes and sanctimonie, and some tyme constrain-  
ning them by force and tyranny. wherby the sayde byshop-  
pes of Rome aspired and arose at lengthe vnto suche great-  
nes in strength and auctoritie: that they pzetumed, and toke  
vpon them to be heddes, and to put lawes by their owne au-  
ctoritie, not onely vnto al other byshoppes within Christen-  
dome, but also vnto themperours, kinges, & other the prin-  
cis and lordes of the worlde, and that vnder the pzetense of  
the auctoritie commytted vnto them by the gospel. wherin  
the saide bishops of Rome do not onely abuse, and peruer-  
te the true sense and meaninge of Christis worde: but they doo  
also cleane contrarie to the vse and custome of the primitiue  
churche. and also do manifestly violate as well the holy ca-  
nons, made in the churche immediately after the tyme of the  
apostels, as also the decrees and constitutions made in that  
behalfe, by the holy fathers of the catholike churche, assem-  
bled in the fyrst general councels. and finally they do trans-  
gresse theyr owne profession, made in their creation. For all  
the byshoppes of Rome alwayes, whan they be consecrated  
and made byshoppes of that see, do make a solemne profes-  
sion, and vowe, that they shall inuiolably obserue and kepe  
all the ordynances, made in the eight first general councels,  
amonge the whiche it is specially prouided and enacted, that  
all causes shall be fynyshe and determyned within the pro-  
uince, where the same be begon, and that by the bishops of  
the same prouince. and that no bishop shall exercise any iu-  
risdiction out of his owne diocese or prouince. and dyuerse  
suche other canons were then made and confyrmed by the  
sayd councels, to repressse and take away out of the churche,  
al suche primacy and iurisdiction ouer kinges and bishops,  
as the

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Cōcilium  
tertiū Car  
thaginēse  
cap. 26.

Gregori⁹  
li. 4. epis  
tolarū in  
dictione  
13. epi, 23.

as the bishops of Rome pretend now to haue ouer the same. And we fynde, that diuers good fathers bysshops of Rome did gretly reproue, pea & abhorre (as a thyng clene contrarie to the gospel, and the decrees of the church) that any bysshop of Rome, or els where, shuld presume, vsurpe, or take vpon hym the tytle and name of the vniuersall bysshop, or of the heed of all priestes, or of the hyghest priest, or any suche like title. For confirmation wherof, it is out of all doubte, that there is no mencion made, neither in scripture, neyther in the wytynges of any autentickall doctour, or auctour of the church, beinge within the tyme of the apostels: that Chyriste dyd euer make or institute any distinction or difference to be in the preeminence of power, ordre, or iurisdiction betwene thapostles them selfe, or betwene the bishoppes them selfe. but that they were all equall in power, order, auctoritie, and iurisdiction. And that there is nowe, and sythe the tyme of thapostels any suche diuersitie, or difference amonge the bishops: it was deuyfed by the aunciente fathers of the primitive church, for the conseruation of good order, and vnitie of the catholique church. and that either by the consent and auctoritie, or els at the leste by the permission and suffe-  
rance of the princis and ciuile powers for the tyme rulyng. For the said fathers, considering the great and infinite multitude of chrysten menne so largely encreased throughe the worlde, and takyng examples of the old testament: thought it expedient to make an ordre of degrees, to be amonge bysshops, and spiritual gouernours of the church. and so ordeined some to be patriarches, some to be primates, some to be metropolitanes, some to be archbishops, some to be bishops. And to them dyd limite seuerally, not only their certayn dioceses or prouinces, wherein they shuld exercise their power, & not excede the same: but also certayn boundes & limittes of their iurisdiction & power. In so moch, that where as in the tyme of thapostles it was laufull indifferently to al bishops, (certain of them assembling them self to gyther) to constitute  
and



and consecrate other bishops: the said fathers restrayned the said power, and reserued the same in suche wise, that without the consent, and auctorite of the Metropolitane or archbishop, no bishop shuld be consecrated within any prouince. and lykewise in other cases their powers were also restrayned for suche causes, as were then thought vnto them conuenient. which differences the said holy fathers thought necessarie to enacte, and establishe by their decrees and constitutions, not for that any suche differences were prescribed or established in the gospel, or mencioned in any canonically writings of thapostles, or testified by any ecclesiastical writer within thapostles tyme: but to thentent that therby contention, strife, variance, and scismes or diuision, shulde be aboyded, and the churche shulde be preserued in good order, and conorde.

¶ AND for the better confirmation of this parte, we thinke it also conuenient, that all byshoppes and preachers, shall instructe and teache the people, commytted vnto their spirituall charge, that Christe dyd by expresse wordes prohybite, that none of his apostles, or any of their successours, shulde vnder the pretense of the auctoritie gyuen vnto theym by Christe, take vpon them thaurtorite of the swerde, that is to say, the auctoritie of kynges, or of any ciuile power in this worlde. yea or any auctoritie to make lawes or ordynances, in causes appertaynyng vnto ciuile powers. Trouthe hit is, that priestis and bishops may execute all suche temporal power and iurisdiction, as is committed vnto them, by the ordynance and auctoritie of kynges or other ciuile powers, and by the consent of the people (as officers and minysters vnder the said kynges & powers) so longe as it shall please the said kynges and people to permitte and suffre them so to vse and execute the same. Not withstandynge, yf any byshoppe, of what estate or dignitie so euer he be, be he byshop of Rome, or of any other citie, prouince, or diocese, doo presume, or take vpon hym auctoritie or iurisdiction, in causes

### The sacrament of orders.

o: matters, which aperteigne vnto kynges and the cyuple powers. and their courtes, and wyl maynteyne o: thynke, that he mape soo do by thauctoritie of Chyste and his gospel, although the kynges and pryncis wolde not permytte and suffre hym so to doo: No doubte that byshoppe is not worthy to be called a byshoppe, but rather a tyranne, and an vsurper of other mens rightes, contrary to the lawes of god, and is worthe to be reputed none otherwyse, than he that gothe aboute to subuerte the kyngedome of Chyst. For the kyngedome of Chyste in his churche is a spirituall and not a carnall kyngedome of the worlde, that is to saye, the veray kyngedome, that Chyste by hym selfe, o: by his apostels and disciples sought here in this worlde, was to bring all nations frome the carnalle kyngedome of the prince of darkenes, vnto the lyght of his spirituall kyngedome: and so to reigne hym selfe in the hartes of people by grace, faith, hope, and charitie. And therfore, syth Chyst dyd neuer seke no: exercise any worldly kyngedome o: domynion in this worlde, but rather refusynge and fleinge from the same, did leaue the sayd worldly gouernance of kingdomes, realmes, and nations, to be gouerned by pryncis and potentatis (in lyke maner as he dyd fynd them) & commanded also his apostels and disciples to do the semblable, as it was sayd before: what so euer prieste o: byshoppe wyl arrogate o: presume vpon hym any suche auctoritie, and woll pretende the auctoritie of the gospel for his defense therein, he doth nothyng els, but (in maner as you wold say) crowneth Chyst ageyne with a crowne of thorne, and traduceth and byngeth hym forthe ageyne with his mantell of purple vppon his backe, to be mocked and scorned of the worlde, as the Jewes dyd, to their owne damnation.

¶ MOREOVER the trouthe is, that god constituted and ordeyned thauctoritie of chysten kynges and pryncis, to be the mooste hyghe and supreme aboue all other powers and offices in the regiment and gouernaunce of his people: And com=



commytted vnto them, as vnto the chiefe heades of theyr  
common welthes, the cure and ouersyght of all the people,  
whiche be within theyr realmes and domnyons, withoute  
any exception. And vnto them of ryght, and by goddes com=  
maundemente belongeth, not onely to prohibyte vnlawfull  
violence, to correcte offenders by corporall deathe, or other  
punysshment, to conserue morall honestie amonge their sub=  
iectes, accordynge to the lawes of their realmes, to defende  
Iustyce, and to procure the publike weale, and the common  
peace and tranquillitie in outwarde and erthly thinges: but  
specially & principally to defend the faith of Christ & his re=  
lygion, to conserue & maynteine the true doctrine of Christe,  
and all suche as be true preachers and setters forth therof,  
and to abolysh all abuses, heresies, and idolatries, whiche  
be brought in, by heretiques and yuel preachers, and to pu=  
nyshe with corporal payns suche as of malice be occasioners  
of the same. and fynally to ouerse, and cause that the sayde  
priestes and byshoppes do execute theyr sayde power, office,  
and iurisdiction truely, faythefully, and accordynge in all  
poyntes as it was gyuen and comytted vnto them by Christ  
and his apostles. Whiche not withstandynge we maye not  
thynke, that it doth apperteyne vnto thoffice of kynges and  
princes, to preache and teache, to admynistre the sacramen=  
tes, to absolye, to excommunicate, and suche other thynges,  
belongynge to thoffice and admystration of byshops and  
priestes: but we must thynke and beleue, that god hath con=  
stituted and made christen kynges and princis, to be as the  
chiefe heedes and ouerlookers ouer the saide priestes and by=  
shoppes, to cause them to administer their offyce and power  
committed vnto them, purely, and sincerely. and in case they  
shall be neglygent in any parte therof, to cause them to sup=  
plye and repaire the same ageyne. And god hathe also com=  
maunded the sayde priestes and byshoppes, to obey with all  
humblenes & reuerence, al the lawes made by the said prin=  
cis, beinge not contrarpe to the lawes of god, what so euer  
they

## The sacrament of orders.

Rom. 13. they be: and that not onely propter iram, but also propter conscientiam. wherby it appereth well, that this pretended monarchie of the byshop of Rome is not founded vpon the gospel, but it is repugnant therunto. And therfore it apperteyneth vnto Christen kynges and princes, for the discharge of theyr office and duetie towardes god, to endeuoure them selfe, to refourme and reduce the same agayne vnto the olde lymites and pristine state of that power and iurisdiction, which was gyuen vnto them by Christ, and vled in the primitiue churche. For it is out of all doubt, that Christis faith was than moste firme and pure, & the scriptures of god were than best vnderstanded, and vertue dyd than moste habounde and excell. And therfore it muste nedes folowe, that the customes and ordynances than vled and made, muste nedes be more conforme and agreable vnto the true doctrine of Christ, and more conducing to the edifieng and benefyte of the churche of Christ, than any customes or lawes vled or made syth that tyme. And therfore where as the kynges moost royall maiestie, consyderynge of his most excellent wysedome, not only the notable decaye of Christis true and persytte religion amonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite damages & preiudices, whiche we and other his subiectes continually susteyned, by reason of that longe vsurped and abused power, whiche the bishops of Rome were wonte to exercyse here in this realme, hath nowe of his moste godly disposition, and by the consent of his nobles spirituall and temporall, and by thauctoritie of the hole parlyament determyned, no longer to suffre the byshop of Rome to execute any parte of his iurisdiction here within this realme, but clerely to deliuer vs frome the same, and restore vs agayne to our olde lybertie: Surely we haue great cause moste ioyfully and thankefully to embrace and accepte the same, considerynge that thereby no preiudice is done to goddis worde or his ordynances. For as we haue shewed and declared befoze, it was by princis and mens ordynance



dynance and sufferances onely, that the byshop of Rome ex-  
ercysed any such iurisdiction within this realme, and not by  
any auctoritie gyuen vnto hym by Christe. And as for the  
bishop of Rome, he can not pretende him selfe no more to be  
greued or iniuried therewith, than the kynges Chancellour,  
or any other his offycers might worthily thinke, that the kin-  
ges highnes shulde do hym wronge, in case he shulde vpon  
good causes remoue him from his sayde roome & offyce, and  
committe it vnto a nother. And as for vs and other the kyn-  
ges faythfulle subiectes, we shall vndoubtedly receyue and  
haue therby synguler welthe and commoditie, as well spiri-  
tually to the edifieng of our soules, as corporally, to the en-  
crease of our substance and ryches. The whiche, howe mo-  
che was enpayred & decayed continually from tyme to tyme,  
by the great exactions of the byshoppes of Rome, and suche  
treasure as went yerely out of this realme to his cofers, for  
annates and exemptions, dispensations, pardones, and su-  
che other vnprofitable thynges, or rather veray trifles: we  
doubt not, but all men endued with any wytte and zeale to  
the welthe of this our countreye, doo ryght welle perceyue  
and vnderstande.

THE SACRAMENT OF  
extreme vnction.



AS TOVCHYNGE the sacramente of ex-  
treme vnction, we thinke it conuenient, that  
all byshoppes and preachers shall instructe  
and teache the people, committed vnto their  
spirituall charge, fyrste howe that the. xii.  
Apostles beinge sente oute by Christe, and  
commaunded to go two and two into the worlde to preache  
his worde, amonges other miracles, whiche they wroughte  
by the power of god, they cured also, & restored many sycke  
men vnto helthe, anoyntynge them with oyle.

Mar. 6.

R.iii.

Seconde

The sacrament of extreme vnction.

Seconde that althoughe it be not expresse in scripture, that the sayde apostles had than any newe commandement of Christe to anoynte suche as they healed with oyle: yet for asmoche as the holy Apostle saynt James, endued with the holy spirite of Christe, prescribed a certayne rule or doctrine, and gaue in maner a commaundement, that whan so euer any persone shulde fortune to fall sycke, he shuld cal or send for the priestes or auncientes of the churche, and cause them to praye ouer hym, anoyntyng hym with oyle in the name of our lord, and further added hereunto, as an assured promise, that by the sayde prayer of the priestes, and the sycke persone, made in ryghte faythe and confydence in god, the sycke man shulde be restored vnto his helthe, and god shuld set hym on fote agayne, and if he were in synne, his synnes shulde be forgynen hym: it shall therfore be veray necessarie and expedient, that all true christen people do vse and obserue this maner of annoyng of sycke persones, with due reuerence and honour, as it is prescribed by the holy apostell

Iaco. 5. saint James. That is to say, whan so euer any persō amonges vs shall fall into any daungerous sickenes, let him call the priestes of the churche, with other good and auncyente christen people, and let them go vnto the sycke persone, and there, not onely comforte hym corporally, but also gyue hym goostly instructions, and exhortations to lament and be sorry for his synnes, to perseuer in the right faith of Christe and charitie towarde his neighbour, to beare and susteyne patiently the grefes & paynes of his maladie for goddis sake, reputing the same as the manifest token of the loue and fauour of god towarde hym, to contemne the worlde, and to desire to reigne with Christe in heuen, and suche other thinges. which done, then let the priestis and the company there assembled, and the sicke man hym selfe also (as his sickenes wyl suffice hym) pray vnto god with ful hope and confidence, as wel for the remission of his synnes, as for the recouerie of his helthe, (if it shall so stande with goddis pleasure) let the priestis



priestes anoynt the sicke man, accordinge to the teachyng of saint James, and no doubt the feruent and faithfull prayer of the priestes, and other persons afore said, ioyned with the due contrition and faith of the sicke person, shall obteyne of almyghty god all thinges, whiche shall seeme vnto god necessarie for the helth and comfort aswel of the soule as of the bodily sickenes of the said persone.

Iaco. 5.

Thirdly, howe that the holy fathers of the churche, consideringe this place of saint James, and the maner also of anoyntyng of sicke men, vsed by the apostels, (as was afore said) thought it conuenient to institute and ordeyn, that this maner of anoyling of sicke men, prescribed by saint James, shulde be obserued continually in the churche of Christe, as a very godly and hollesome medicine, or remedye to alleuate and mitigate the diseases & maladies, as wel of the soule as of the body of christen men. And to the intent the same shuld be had in more honoꝝ and veneration, the saide holy fathers willed & taught, that al christen men shuld repute & accompt the said maner of anoyling amonge thother sacramentes of the churche, for asmoche as it is a visibill signe of an inuisibill grace. wherof the visibill signe is the annoylyng with oyle in the name of god. whiche oyle (for the natural proprieties belonging vnto the same) is a very conuenient thinge to signifye and figure the great mercy and grace of god, and the spiritual lyght, ioy, comfort, and gladnesse, which god powreth out vpon all faithfull people, callynge vpon hym, by the inwarde vñction of the holy goost. And the grace conferred in this sacrament, is the relief, and recouerie of the disease and sickenes, wherewith the sicke person is then diseased and troubled, and also the remission of his synnes, if he be then in synne. This grace we be assured to opteyne by the vertue and efficacie of the faithfull and feruent prayer, vsed in the ministracion of this sacrament of anoylyng, accordinge to the sayinge of saint James before reherfed, and also accordinge to the sondry promises, made by Christe vnto the faithfull

## The sacrament of extreme vnction.

Mat. 7.  
Mat. 11.

full prayer of his churche, as when Christe saythe, What so euer ye shall aske and praye my father to gyue vnto you in my name, it shall be graunted vnto you. For the better vnderstandynge wherof, two thynges be here speciallye to be noted. The fyrst is, that saint James calleth here the prayer to be vsed in the tyme of this inunction, the prayer of faith. wherby he meaneth, that this prayer oughte to be made in that righte faith, truste, and confydence: whiche we ought to haue in god to obteyne the effect of our petitions made in the ministracion of this sacrament. and that it ought to conteyne nothyng, but that shall stande with the pleasure, the honour, and glorie of god. and that whanne we directe our prayers vnto god for any bodily helth or reliefe, or for any other temporall commoditie: we ought alwaies to tempze our said prayer with this condicion, that is to saye, if it shall soo stand with goddis wyll and his plesure. And that we ought to say, as Christ sayde in his prayer vnto his father. Father if it shal plesse the: I am content to die and suffre this shamefull and cruell death of the crosse. Thy wyl be fulfilled herein, let not my wyl and desyre be folowed, but lette thy wyll and disposition be fulfilled, wherunto I holly comynyt my selfe. ¶ The seconde thyng to be noted is, that to the attaynyng of the sayde grace, conferred in this sacramente of extreme vnction, it is expedient also, that the sycke personne hym selfe shall knowledg his offences towardes god and his neighbour, and aske forgyuenes of them for the same. and lykewise forgyue all theym that haue offended hym in worde or dede. and so beinge in pacfyte loue and charitie, to praye hym selfe (as he may) with faythefull harte and full hope and confidence in god for the remission of his synnes, and restorynge vnto his bodily helthe, if it shall soo stande with goddis pleasure. And therfore the said apostle addeth immediately vnto this place these wordes folowinge, Confesse your faultes and offences, which ye haue trespassed oue to an other, and be you redy and gladde to forgyue the same for

Mat. 26.

laco. 5.



foz goddis sake, and to aske forgiveness the one of the other. and so beinge reconciled, praye eche foz other: and than you shalbatteyne perfite helth of all your infirmities, as wel spirituall as corporal. foz if you be so affected in hart, and united and knitte the one to the other in perfite charite: no doubt ye be iustified, in the sight of god, and without doubte your prayer shalbe herd and accepted of god. foz surely the prayer of the man iustified is of meruelous vertue and efficacie in the acceptation of god, as it appereth by the example of Elias the prophete. who although he were but a man, and subiecte to affections as other men be: yet bycause he was a iuste man, whanne he prayed to god, that neyther rayne noz dewe shulde descende vpon the lande of Israel from heuen by the space of thye yeres and syxe monethes, god graunted his prayer, and wold not suffre that any rayne o: dewe shuld fall vpon the sayde lande by the sayde space. whereby arose an extreme derthe and fampyne amonges them of that countrey. And afterwarde whan the said Elias prayed ageyne to god, to sende rayne and moysture vpon the said lande: God lykewyse herde his prayer, and sente downe reyne plentifully vpon the erthe, and so the erthe brought forth al kyndes of fruite ageyne, in lyke maner as it was wonte to doo befoze, to the great comfort of the people.

3.Re.17.  
Luc.4.

**FINALLY** we thynke it conuenient, that all byshoppes and preachers shall instructe and teache the people, committed to their spirituall charge, firste, that no man oughte to thinke, that by the receyuing of this sacrament of anoynting, the sicke mans life shalbe made shorter: but rather that the same shall be prolonged therby. considering the same is instituted, foz recouerie of helthe both of the soule and body.

Seconde that it is an euill custome to differre the administration of this sacrament, vnto suche tyme, as the sicke persons be brought by sickenes vnto extreme perill and icoperdie of life, and be in maner in dispaire to lyue any lenger.

Thirde that it is lausfull and expedient to admynistre this

D

sayd

### The sacrament of extreme vnction.

sayd sacrament vnto euery good chriſten man, in the maner  
and fourme befoze reherſed: ſoo ofte and when ſo euer any  
great, and perillous ſickneſſe, and maladie ſhal fortune vnto  
them. For the trouth is, that the holy fathers of the church  
did neither call this ſacrament, the extreme vnction (that is  
to ſay, the laſte vnction) bycauſe it ſhulde be miniſtered laſte  
and after al other ſacramentes. neither yet they dyd ordein,  
that the ſame ſhuld be miniſtered only, when ſicke men ſhuld  
be brought vnto the extreme panges of deth: but they did cal  
it by the ſaid name of Extreme vnction, bicauſe it is the laſte  
in reſpecte of thother inunctions, which be miniſtered befoze  
in the other ſacramentes of baptiſme and confirmation (In  
both whiche ſacramentes, chriſten men be alſo annoyled and  
annoynted.) And the trouthe is alſo, that the ſacramente of  
the Altare, being duely receaued, is the very ſpiritual foode,  
and the very neceſſarie ſuſtentation, comforte, and preſerua-  
tion of all chriſten men in all daungerous paſſages and ad-  
uentures. And therfore it is expedient, that the ſayde ſacra-  
ment of the altare ſhoulde be receyued after this anoylinge,  
done in the tyme of ſickenes. For ſurely the receauing of the  
body of our ſauour Jeſu Chriſte, is the very perfection, not  
onely of this, but alſo of all the other ſacramentes.

And, as vnto the ordinance of the holy fathers, concerning  
the tyme, when this ſacrament of Extreme vnction ſhuld be  
miniſtered and receaued: it is out of al doubt, that they wyl-  
led and ordeyned, that the ſame ſhuld be obſerued, according  
to the institution of the apoſtle ſainct James. whiche was,  
that it ſhulde be miniſtered and receyued, ſo ofte and whan ſo  
euer any man ſhulde fortune to be ſpycke of any daungerous  
ſpykenes. and alſo at ſuche tyme as the ſicke man hym ſelfe  
were of perſyte remembraunce, iudgement, diſcretion, and  
knowlege, in ſuche thinges as do apperteyne vnto the pro-  
feſſion and office of a good chriſten man. For (as it was ſayd  
befoze) ſaynt James requirerh ſuche iudgement, ſuche ſpiri-  
tual affectionis, and motions, and alſo ſuche deſire, and de-  
uotion



tion to be in the sycke man: that he hym selfe, in the tyme of his anoynting, shuld not only hertily, faithfully, deuoutly, and religiously prayse god, and thanke god for his visitation, & punishment: but also putting his hole confidence and truste in god, and soo commyttynge hym selfe holly into his handes and mercy, shulde inuocate and call vppon hym for the remission of his synnes, and recouerie of his helthe, and finally shuld declare his charitie, in forgyuing, and asking of forgyuenes for all offences committed by hym agaynste his neighbour, or by his neighbour ageinst hym.

¶ THVS beinge declared the vertue and efficacie of all the seuen sacramentes, we thinke it conuenient, that all bishops and preachers shal instructe and teache the people committed to their spirituall charge, that all thoughe the sacramentes of Matrimonye, of Confirmation, of holy Orders, and of Extreme vñction, haue ben of longe tyme paste receaued, and approued by the cōmune consent of the catholique churche, to haue the name & dignitie of sacramentes, as in dede they be well worthy to haue (forasmuche as they be holy and godly sygnes, wherby, and by the prayer of the minister, be not onely signified, and represented: but also gyuen & conferred some certayne and special giftes of the holy goste, necessarie for christen menne to haue for one godly purpose or other, lyke as it hath ben before declared) yet there is a difference in dignite and necessitie betwene them and the other thre sacramentes, that is to saye, the sacramentes of Baptisme, of Penance, and of the Altar, and that for diuers causes. fyrste because these thre sacramentes be instytuted of Christe, to be as certayne instrumentes or remedies necessarie for our saluation, and thattepyng of euerlastyng lyfe. Seconde, because they be also commaunded by Christe to be ministred and receaued in their outwarde visible signes.

Thirde, because they haue annexed & conioyned vnto their saide vpsible signes suche spirituall graces, as wherby oure synnes be remytted and forgyuen: and we be perspytely re-

The. x. commaundementes.

newed, regenerated, purified, iustified, and made the veray  
membres of Christis mysticall body, so ofte as we worship,  
and duely receaue the same.

THERE FOLLOVETH THE THYRDE PART  
of this Treatise, conteyning the Exposition or declaration  
of the tenne Commaundementes.

The tenne commaundementes.

- 1 **T**HOU SHALTE haue none other goddis,  
but me.
- 2 **T**HOU shalt not make to thy selfe any grauen  
thing, ne any similitude of any thyng, that is  
in heuen aboue, or in erthe benethe, nor in the  
water vnder the erthe, thou shalt not bowe downe to them,  
ne worshippe them.
- 3 Thou shalt not take the name of thy lord god in vayne.
- 4 Remembre that thou doo sanctifie, and kepe holy thy Sab-  
bot daye.
- 5 Honour thy father and mother.
- 6 Thou shalt not kille.
- 7 Thou shalt not committe adulterie.
- 8 Thou shalt not steale.
- 9 Thou shalt not beare false witnes ageynst thy neighbour.
- 10 Thou shalt not desyre thy neighbours house, his wyfe, his  
seruaunt, his mayde, his ore, his asse, ne any other thyng  
that is his.

The exposition of the fyrste commaundement.

**T**HE FYRST commaundemente, lyke as it is fyrste in  
order, so it is the moste chiefe, and principall amonge al  
the other preceptes. For in this fyrste commaundement god  
requireth of vs those thynges, in the whyche consisteth his  
chiefe



chiefe & principal woꝛshyp and honour, that is to say, perfite faith, sure hope, & vnfeyned loue, and drede of god. And therfore as concernyng this comaundement, we thynke it conuenient, that all byshops and prechers shal instruct and teache the people, committed vnto their spiritual charge, fyrst that to haue god, is not to haue hym, as we haue other outwarde thynges, as clothes vpon our backe, or treasure in our chestes, nor also to name hym with our mouthe, or to woꝛshyp hym with knelynge, or suche other gestures: But to haue hym our god, is to conceyue hym in our hartes, to cleue fast and surely vnto hym with harte and mynde, to putte all our truste and confidence in hym, to sette all our thoughte and care vpon hym, and to hange holly of hym, takinge hym to be infinitely good and mercifull vnto vs.

Seconde that god commaundeth vs thus to do vnto hym only, and to no creature, nor to no false and fayned god. For as a kynde and lounge man canne not be content, that his wyfe shulde take any other hus bande: so can not our moste kynde, and mooste lounge god, and creatour be pleased, if we shoulde forsake hym, and take any other fayned goddis. And surely he is more present with vs, & more redy to shewe vs al kyndnes and goodnes, than any creature is or can be. And all redye of his gyfte we haue all that we haue, meate, drynke, clothe, reason, wytte, vnderstandynge, dyscretion, and all good thynges, that we haue, perteynyng bothe to the soule and the bodye. And therfore he can not beare so moche vngreatitude and vnkynndenes at our handes, that we shuld forsake hym, or elles fyre our fayth and truste in any other thyng besides hym.

Thyrdely that by this precepte god commaundeth vs, not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes aboue al worldly thynges. yea and aboue our selves. Soo that we maye not loue our selves, nor any other thyng, but for hym. accordynge as Moyses sayth in the boke of Deuteronomie, Thy lord god is one god, and

D.iii.

thou

Deut. 5.

## The expoficion of

thou fhalt loue hym with all thy harte, and with all thy lyfe, and with all thy mynd, and with al thy ftrengh and power. And this loue muſte bynge with it a feare, that euen ſo be- ray pure loue we ought to be moche abashed, and afrayde, to breake the leaſt of his commaundementes: Lyke as the chylde the more he loueth his father, the more he is loth and afrayde to dyspleaſe hym in any maner of caſe.

Collo. 3.  
Phili. 3.

Fourthely, that all they offende ageynſt this commaunde- ment, whiche ſette their hartes & myndes vpon any worldly thyng aboue god. For what ſo euer we loue aboue god, ſo that we ſet our myndes vpon it, more than we do vpon god, o; fo; it we woll offende god: truely that we make our god. For as ſayncte Paule ſaythe, The couetouſe man maketh his goodes, his god, and the gluttonous man maketh his bely his god. For the one ſetteth his mynde more vpon his goodes, the other more vpon his bely: than they doo vpon god, and fo; them they wolle not ſtycke to offende god. and all theſe breake this commaundement.

1. Par. 16.

Item that all they, whiche haue more confidence in the cre- atures of god, than in god: doo alſo make the creatures of god, they; god. And howe greuously god is offended ther- with we fynde in the booke of Paralipomenon, where it is wrytten, That when Aza kyng of Iuda being ſore conſtray- ned by Baala kyng of Iſrael, ſente for helpe to Benadad kyng of Siria, and gaue to hym great treaſure, fo; to allure hym to his aide: Our lord ſent the prophete Inanie to Aza the kyng of Iuda, who ſayde vnto hym in this maner, By cauſe thou haſt truſted in the kyng of Siria, and not in thy lord god: therfore thoſe of the kyng of Siria, are eſcaped from thy handes. Were not they of Ethiopia and Libia of farre greater power, bothe in chariottes and horſemenne, and in nombre o; multitude whiche was innumerable: And yet our lord, as longe as thou dyddeſt put thy truſt in him: dyd yelde them into thy handes. The eyes of god do beholde all the worlde, and doo gyue ſtrengthe to them that truſte in hym



hym with all their harte. In whiche wordes it dothe appere, that it is layed to Aza his chardge, that he dyd not beleue in our lorde, bycause he had more trust in Benadad an hethen prynce, than in our lorde. It is noted also in the same chapter, That where as Aza afterwarde had veray great payne in his feete, he sought not to our lorde for remedy of his said dysease: but trusted more in the arte and remedy of phisique. wherby we maye lerne, that it is one great parte of partyte belefe in our lorde god, to put our trust and confidence most principally, and aboue al other, in hym. Wherfore they that do otherwise, transgresse this commaundement, and make to them other goddis.

Item that al they transgresse this comāndement, which either so moche presume vpon the mercy of god, that they feare not his iustice, and by reson therof do styll contynue in theyr synne: or elles so moche feare his iustyce, that they haue no trust in his mercie, and by reson therof fall into desperation. For bothe these wayes they make hym no god, takyng from hym eyther iustice or mercye, withoute whiche he can not be god. And so do they, that by supersticion repete some dayes good, some dismale, or infortunate: or thinke it a thyng vnlucky to mete in a mornynge with certayne kynde of beastis, or with men of certayne professions. For suche superstitious folke infame the creatures of god.

Item that they be of the same sort, whiche by lottes, astrologie, diuination, chatterynge of birdes, phisiognomie, and lokynge of mennes handes, or other vnlauful and superstitious craftes, take vpon them certaynely to tell, determyne, and iudge before hande of mennes actes and fortunes, whiche be to come afterwarde. For what do they but make themselves goddis in this behalfe, as the prophete Esaie saythe? Telle vs afoze, what shall comme, and we shall saye that you be goddis.

Item that all they, whiche by charmes and wytchecraftes do vse any prescribed letters, sygnes, or charactes, wordes, blessinges

The exposition of  
 blessinges, roddes, cristall stones, sceptres, swordes, mea-  
 sures, hanging of saint Iohannis gospel, or any other thinge  
 about their neckes, or any other part of their bodies, or any  
 other suche wayne obseruation: trusting therby to contynue  
 long life, to driue away sicknes, or preserue them from sick-  
 nes, fires, water, or any other peril, other wise then phisique  
 or surgerie doth allowe, doo also offende ageynste this com-  
 mandement.

¶ B V T moste greuously of al, and aboue al other they do of-  
 fende ageynste this commandement, whiche professe Christ,  
 and contrarie to their profession, made in their baptisme, do  
 make secrete pactes or couenantes with the dyuell, or do vse  
 any maner coniuration, or rayfing vp of dyuelles for trea-  
 sure, or any other thyng hydde or losse, or for any other ma-  
 ner of cause, what so euer it be. For all suche commytte soo  
 hygh offence and treason to god, that there can be no great-  
 ter. For they yelde the honour due vnto god, to the dyuelle,  
 goddis ennemie. And not onely all suche as vse charmes,  
 wytchecraftes, and coniurations, transgresse this hygh and  
 chiefe commaundement: but also all those, that seke and re-  
 sorte vnto them for any counsell or remedy, accordyng to the  
 sayinge of god, whan he sayd, Let no man aske counsell of  
 them that vse false diuinations, or such as take hede to drea-  
 mes, or chattering of byrdes. Let there be no wytche, or en-  
 chaunter amonge you, nor any that aske counsell of them,  
 that haue spiritis, nor of southsaiers, nor that seke the trouth  
 of them that be deade. For god abhorreth all these thinges.

Deut. 18.

¶ The exposition of the seconde commaundement.

**T**HE SECONDE commandement Moses declareth  
 at good lengthe in the booke of Deuteronomie, where  
 he speketh in this maner. In the day, whan our lord spake  
 to you in Oreb from the myddes of the fyre, you herde the  
 voyce & the sounde of his wordes, but you sawe no forme,  
 or similitude

Deut. 4.



of similitude: least peradventure you shuld haue ben therby deceyued, and shuld haue made to your selfe an engraued similitude, or ymage of man or woman, or a similitude of any maner beast vpon erthe, or of foule vnder heuen, or of any beast that crepeth vpon the erthe, or of fyshes that tarpe in the water vnder the erthe. and least peradventure, lyftrynge vp your eyen to heuen, and there sepynge the sonne, and the mone, and the sterres of heuen, you shulde by errour be deceyued, and bowe downe to them, and worshyp them, whiche the lord hath created to serue all people vnder heuen.

By these wordes we be bitterlye forbydden to make, or to haue any similitude or image, to the intent to bowe downe to it, or to worshyp it. And therfore we thinke it conuenient, that all byshops and preachers, shall instruct and teache the people, commytted to their spirituall charge, fyrst, that god in his substance can not by any similitude or ymage be represented, or expressed. for no wytte ne vnderstandynge canne comprehend his substance. And that the fathers of the church, consyderynge the dulnes of mans wyt, and partely yeldynge to the custome of gentilitie (whiche before they commynge vnto the faythe of Christe had certayne representations of theyr false goddis) suffred the picture or similitude of the father of heuen to be had and sette vp in churches: not that he is any suche thyng. as we in that image do beholde (for he is no corporall ne bodily substance) but onely to putte vs in remembrance, that there is a father in heuen, and that he is a distincte persone from the sonne, and the holy gooste. whiche thyng neuertheles, if the common people wolde dewely conceyue of the heuenly father, without any bodily representation: it were moze semely for christen people, to be without all such images of the father, than to haue any of the.

Seconde, that although all ymages, be they engrauen, peynted, or wrought in arrayse, or in any other wise made, be so prohibited, that they may neither be bowed downe vnto, ne worshipped (for asmoche as they be the workes of mans

### The exposition of

hande onely) yet they be not so prohibited, but that they may be had and sette vp in churches, so it be for none other purpose, but only to thintent, that we (in beholding and looking vpon them, as in certayne boke, and seinge represented in them the manifold examples of vertues, which were in the saintes, represented by the sayd images) may the rather be prouoked, kendled, and stired, to yelde thanks to our lord, and to praise hym in his said saintes, and to remembre and lamente our synnes and offences, and to praye god that we may haue grace to folowe their goodnes and holy lyuinge. As for an example. The image of our saluour, as an open boke, hangeth on the crosse in the rode, or is paynted in clothes, walles, or wyndowes, to the intent that beside the examples of vertues, whiche we may lerne at Christe: we may be also many wayes prouoked to remembre his peynfull and cruell passion, and also to consydre our selves, when we beholde the saide image, and to condenigne and abhorre our synne, whiche was the cause of his so cruell dethe. and thereby to professe, that we woll no more synne. And furthermore, considering what hygh charitie was in hym, that wolde dye for vs his ennemies, and what great dangiers we haue escaped, and what high benefites we receyue by his redemption: we may be prouoked in al our distresses and troubles, to runne for comforte vnto hym. All these lessons, with many mo, we may lerne in this boke of the Roode, if we wol entirely and earnestly loke vpon it. And as the life of our sauour Christe is represented by this ymage: euen so the lyues of the holy saintes, whiche folowed hym, be represented vnto vs by their images. And therefore the said images may well be set vp in churches, to be as boke for vnlearned people, to lerne therein examples of humilitie, charitie, patience, temperance, contempte of the worlde, the fleshe, and the dyuell, and to lerne example of all other vertues, and for the other causes aboue reherfed. For whiche causes onely, images be to be sette in the churche, and not for any honour to be done vnto



vnto them. For al though we vse to sense the saide ymages, and to knele before them, and to offre vnto them, and to kisse the feete, and suche other thinges: yet we must knowe and vnderstand, that suche thinges be not, nor ought to be done to the images selfe, but onely to god, and in his honour, or in the honour of the holy saint or saintes, whiche be represented by the said images.

Thirdely, we thinke it conuenient, that all byshoppes and preachers shall instructe and teache the people, committed vnto their spirituall charge, that ageynst this commandment did offende generally before the comyng of Christe al gentiles, a people that were nat of the nation of Israel. For they worshipped images and false goddis, some one, some another. Of the whiche sorte, there was a great nombre. For besyde their common goddis, euery countrey, euery citie or towne, euery house and familie hadde their propre goddis. wherof is moche mencion made in authoys bothe chustien & hethen. And these gentyles though they had knowlege of a veray god: yet as saynt Paule saith, they had ydle and vain fantasyes, whiche ledde them from the trouthe: and where they counted them selves wise, they were in dede very folles. ¶ ITEM that ageynst this comaundement also offended the Jewes many and sondry tymes, and almooste continually. For not withstanding that they professed the knowlege and worshyping of the veray true god: yet they fel to worshyping of images, idols, and false goddis, as the holye scripture in many places maketh mencion.

Rom. i.

¶ FINALLY we thinke it conuenient, that all bishopps and preachers, shall instructe and teache the people, committed vnto their spirituall charge, that to sette vp images, as the hethen people and the Jewes dyd, to bowe to theym, and to worshyp them, is forbydden in this seconde comaundement.

¶ ITEM that al they do greatly erre, whiche put difference betwene image and image, trustyng moze in one then in another: as though one coude helpe, or do moze than another,

D.ii.

whan

The declaration of

when bothe do represent but one thing, and sauing by waye of representation, neither of them is hable to worke, or to do any thinge. And they also that be moze redye with the substance to decke deed ymages gorgeously and gloriously: thā with the same to helpe pooze chrysten people, the quicke and liuely images of god. whiche is the necessarie worke of charitie, cōmanded by god. And they also, that so dote in this behalfe, that they make bowes, and go on pilgremages euen to the images, and there do calle vpon the same ymages for ayde and helpe: fantasieng, that eyther the image wol worke, or els some other thyng in the image, or god for the images sake, As though god wrought by images carued, engrauen, or peynted, brought ones into churches, as he dothe worke by other his creatures. In whiche thynges if any personne heretofore hath, or yet dothe offende: all good and well learned men haue great cause to lament suche errour and rudenes, and to put their studies and diligence for the reformation of the same.

The declaration of the thyrde commaundement.

**A**S TOVCHYNGE the thirde commaundement, we thynke it conuenient, that al bishoppes and preachers shal instructe and teache the people, cōmitted vnto their spirituall charge, that in the said cōmaundement god requireth of vs to vse his name with all honour and reuerence.

**¶**ITEM that the right vse of the name of god, and the outward honour of the same, standeth chiefly in these thingis folowing, that is to saye, In the constante confession of his name, in the righte inuocation of the same, in gpyunge of due thanks vnto god as wel in prosperitie as in aduersitie, and in the preaching and teachyng of his worde. For Christ sayth, He that openly confesseth me before men: I shal confesse hym before my father in heuen. and he that is ashamed of me, to confesse my name before men: I wol be ashamed of hym



him befoze my father in heuē. In which wordes Chyſte teacheth vs, not only to profeſſe the name god: but alſo boldly and conſtantly to defende the ſame, & not to ſwarue from it, foꝛ any maner of perſecution oꝛ iniurie. We muſte alſo in all tribulation and neceſſitie, and in al temptations and aſſaultes of the deuill, in vocate & call vpon the name of god. Foꝛ god accompteth his name to be halowed, magnified, & worſhipped, whan we call vpon hym in our nede. Cal vpon me (ſaith he) in the tyme of trouble, and I will deliuer thee: and thou ſhalt honour me. And agayn the wiſe man ſayth, The name of god is the moſt ſtrōg to wre, the rightuous mā rūneth to it, & he ſhalbe holpen. Furthermoze, we maye not ſeke our owne name, laude: & fame, but vtterly auoide & eſchewe the deſire of all worldly honour, glozie, and prayſe, & muſt giue al laude, prayſe, & thankes vnto god foꝛ his benefites. which be ſo many in nombꝛe, & ſo great, that we ought neuer to ceſſe from ſuch laudes & thankes. Like as the prophete Dauid admoniſheth vs, ſaying, Offre vnto god the ſacrifice of laude & prayſe. And ſaint Paule cōmandeth vs, when ſo euer we eate, drinke, oꝛ do any maner of buſynes, to giue honoꝛ, prayſe, and thankes vnto god. And we muſt alſo preach the worde of god truly, and purely, & ſet forth the name of god vnto other, and reprove all falſe and erroneous doctrine and heresies. Foꝛ al though pꝛieſtes and biſhops only be ſpecially called, and deputed as publique miniſters of goddis worde: yet euery chꝛiſten man is bounde particularly to teach his familie, and ſuche as be vnder his gouernance within his houſe, whan tyme & place requireth.

Seconde, we thynke it conueniente, that all byſhops and pꝛeachers ſhall inſtructe and teach the people, committed vnto theyꝝ ſpirituall charge, that by this pꝛecept we be commaunded to vſe the name of god, vnto al goodnes & trouth: And contrarywiſe we be foꝛbyd in the ſame, to vſe his name to any maner of euill, as to lyenge, deceytinge, oꝛ any vntrouthe. And therfoze ageynſte this commaundement they

D.iii.

offende,

Pſal. 49.

Pro. 18.

Pſal. 49.

1. Cor. 10.

The exposition of

offende, that sweare in vayne. They sweare in vayne, that sweare without laufulle and iuste cause, for than they take the name of god in vayne, although the thyng, whiche they swere, be true. And lykewylse doo all they, whiche for euery lyghte, and vayne thyng be redy to sweare vnprouoked, or prouoked of lyght cause. or that doo gloxie in outtragiouse othes, or of custome do vse to sweare. or that do swere a fals othe, and be forsworne wyttyngly. And suche an othe is not onely periurie, but also a kynde of blasphemie, and is hygh dishonour and iniurie to god: bycause that suche persones, as make suche oothe, do wyttynghely bypunge god for a false wytnes, whiche is all trouthe, and hateth all vntrewth. For if he coude be false, he were not god. And so suche periured men, asmoche as is in them, make god no god. And if they beleue, that he woll or can beare false wytnes, than aboue & besydes blasphemie, they runne into heresye.

¶ ITEM that they also do sweare in vayne, whiche sweare any thyng that is true, or fals, they beinge in doubt, whyther it be trewe or fals: and doo not afoze well examyne and discusse, whither it be trewe or false. or that swere that thing to be fals, whiche though in dede it be fals, yet they thinke it to be trewe. or that sweare that thyng to be trewe, whiche though in dede it be trewe, yet they thinke it to be false.

¶ ITEM that they also do take the name of god in vayne, whiche swere to do that thyng, whiche they entended nat to do. or swere to forbear that, which they entended not to forbear. or swere to do any thyng, whiche to do is vnlaufull. or sweare to leaue vndone any thyng, whiche to omitte, or leaue vndone, is vnlaufull. And suche as so sweare, to doo thynges vnlaufulle, not onely offende in suche swearpunge: but also they moch more offende, if they performe the thyng that they do sweare.

¶ ITEM that they also breake this commaundement, whiche sweare to do, or to obserue any thyng, whiche to do and obserue they knowe not, whether it be laufull or vnlaufull.  
or that



oꝛ that make any othe contrary to their laufull oothe oꝛ promise made befoze: so longe as theyꝝ former othe oꝛ promise standeth in strengthe.

ITEM that they also doo take the name of god in bayne, which by rewardes, oꝛ fayze promises: oꝛ by power, oꝛ fere, do enduce, oꝛ constrayne any man to be periured.

ITEM that they also take the name of god in bayne, whiche abuse the holy name of god to vnlaufull practises, as to charmes, enchauntementes, diuinations, coniurations, oꝛ suche lyke. And that priestes and ministers of Christis churche, do also breake this commaundement: if in thadmini- stration of the sacramentes, they yelde not the hole efficacie, vertue, and grace therof to our lord, as the veray auctour of the same: but ascribe the sayde efficacie vertue and grace, oꝛ any parte therof to them selfe. oꝛ if any of them do vse any of the sacramentes to any coniurations, oꝛ any other strange practise, cōtrary to þe holy vse, foꝛ the which they be ordeinid.

Item that they also breake this commaundement, whiche either by teachynge oꝛ preachynge, oꝛ by pꝛetense of holy ly- yng, do abuse this name to their owne baynglorie, oꝛ any other vngodly purpose. And generally that all euyl christen men, whiche pꝛofesse the name of Christ, and lyue not accor- dyng to theyꝝ pꝛofession, doo also take the name of god in bayne, in wordes confessynge Christe, and denyng hym in dedes. They also breake this cōmaundement, which in trou- ble do not call vpon the name of god, noꝛ do thanke hym in all thynges bothe swete and sowre, good and euyl, welfare and euyl fare. Foꝛ god dothe sende vs many troubles and aduersities, bycause we shulde runne to hym, crye to hym foꝛ helpe, and calle vpon his holy name.

THYRDLY we thinke it conuenient, that all byshoppes and preachers shall instructe and teache the people, commyt- ted vnto their spirituall charge, that (foꝛasmuche as the gyf- tes of helthe of body, helthe of soule, foꝛgyuenes of synnes, the gyfte of grace, oꝛ lyfe euerlastynge, and suche other, be  
the

The declaration of  
 the gyftes of god, and can not be gyuen but by god) who  
 so euer maketh inuocation to saintes for these gyftes, pray-  
 eng to the for any of the said gyftes, or suche like, (which can  
 not be giuen but by god only) yeldeth the glozie of god to his  
 creature, contrary to this comendement. For god sayth by his  
 prophete, I wolle not yelde my glozie to any other. Ther-  
 fore they that so praye to sayntes for these gyftes, as though  
 they coulde gyue them, or be the gyuers of them: transgresse  
 this commaundement, yeldynge to a creature the honour of  
 god. Neuer the lesse to praye to sayntes, to be intercessours  
 with vs, and for vs to our lord for our suitis, which we make  
 to hym, and for suche thynges as we canne obteyne of none  
 but of hym, so that we make no inuocation of them: is lau-  
 full and allowed by the catholyque churche.

And ageyne bicause no temple, ne churche, ne altare ought  
 to be made but onely to god, (for to whom we make temple,  
 churche, or altare, to hym (as saynt Austyne saith) we maye  
 do sacrifice, and sacrifice we may do to none but to god.) we  
 thinke it conuenient, that all byshops and prechers, shall in-  
 structe and teache the people, commytted vnto their spiritu-  
 all charge, that we abuse our englyshe, whan we call the te-  
 ples, churches, or altars by the name of any sainte, as the  
 churche, or altar of our lady, the churche or altare of saynt  
 Michaell, of saint Peter, of saint Paule, or suche other. For  
 we ought to cal them no otherwise, but the memories of our  
 lady, of saynt Michaell, saynt Peter, saynt Paule, and soo  
 of other sayntes: and the churches or temples of god only,  
 in whiche be the memorials of those sayntes. And lykewise  
 muste the altares be dedicated to our lord onely, though he it  
 be for the memoriall of any sainte. Not withstanding it is  
 not necessarie to alter the commune speche, whiche is vsed,  
 nor there is any errour therein: soo that the sentence or mea-  
 nyng therof be wel and truely vnderstanded, that is to say,  
 that the sayde altares and churches be not dedicated to any  
 saynte, but to god onely, and of the saintes but a memo-  
 ryall



shall, to put vs in remembrance of them, that we maye folowe theyr example and luyng. And therfore if we meane, as the wordes do impoſte, whan we call them the churches or altares of ſaynctes: we yelde the honour of god from him to the ſaynctes, and breake this commaundement. And lyke wiſe if we honour them, any other wyſe than as the frendes of god, dwellinge with hym, and eſtabliſhed nowe in his glorie euerlaſtyng, and as examples, whom we muſte folowe in holy lye and conuerſation. or if we yelde vnto ſaynctes the adoration & honour, whiche is due vnto god alone: we do (no doubt) breake this commandement, and do wrong vnto our lord god.

The expoſition of the fourthe commaundement.

**A**S TO VCHYNGE the.iiii. commaundement we thinke it conueniente, that all byſhoppes and preachers ſhall inſtructe and teache the people, commytted vnto their ſpirituall charge, fyrſte that this worde Sabbath is an hebrewe worde, and ſignifieth in englyſhe reſte. So that the Sabbath day is as moche to ſaye, as the daye of reſte and quyetnes. And therfore there is a ſpeciall & notable difference betwene this commaundement and thother. ix. For, as ſainct Auſten ſaith, All the other. ix. commaundementes be morall commaundementes, and belonged not onely to the Jewes and al the other people of the worlde, in the tyme of the olde teſtament: but alſo to all chriſten people in the newe teſtamente. But this precepte of Sabot, as concernynge reſte from bodily labour the ſeuenth daye, perteyned only vnto the iewes in the olde teſtament, before the comynge of Chyſte: and not vnto vs chriſten people in the newe teſtament. Neuertheles, as concernynge the ſpirituall reſt (whiche is figured and ſignified by this corporal reſte) that is to ſaye, reſte from carnall workes of the fleſſhe, and all maner of synne: this precepte remaineth ſtyll, and byndeth them, that belonge to

D Chyſte

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Christe, and not for euery. vii. daye onely, but for all dayes, howres, and tymes. For at al tymes we bounde to rest from fulfyllinge of our owne carnall wyll and pleasure, from all synnes, and euill desyres, from pryde, disobedience, ire, hate, couetousnes, and al such corrupt & carnal appetites, & to comytt our selues holly to god, that he maye worke in vs all thynges, that be to his wyll and pleasure. And this is the true Sabbotte or reste of vs, that be chrystened, when we reste from our owne carnall wylls, and be not ledde therby: but be guyded alwaye by god and his holy spirite. And this is the thing that we pray for in the Pater noster, when we say, Father, let thy kyngedome come vnto vs, Thy wyll be done in erthe, as it is in heuen, Reigne thou with vs, Make thy wyll to be wrought in vs, that from our owne corrupte wyll we maye reste and cesse. And for this purpose, god hath ordeyned, that we shulde faste, watche, and labour: to thende that by these remedies we myght mortifie and kyll the euill and sensuall desyres of the flethe, and attayne this spiritual rest, and quietnes, whiche is signified and fygured in this commaundement.

¶ SECONDE we thynke it conuenient, that all byshops and preachers, shall instructe and teache the people, committed vnto their spiritual charge, that besides this spiritual rest (whiche chiefly and principally is required of vs) we be bounde by this precepte, at certayne tymes to ceasse from all bodily labour, and to gyue our myndes entirely and holly vnto god. to here and lerne his worde. to knowlege our owne synfulnes vnto god, and his great mercy, and goodnes vnto vs. to gyue thankes vnto hym for al his benefites. to make publyque and common prayer for al thynges nedeful. to receyue the sacramentes. to visite the sycke. to instruct euery man his chyldren, and famylie in vertue and goodnes, and suche other lyke workes. which thynges althoughe al churshen people be bounde vnto, by this commaundement: yet the Sabbot daye, whiche is called the Satturdaye, is not



not nowe prescribed and appoynted therto, as it was to the Jewes: but in stede of the Sabbath day, succedeth the sonday, and many other holy and feastefull dayes, whiche the church hath ordeyned from tyme to tyme. Whiche be called holy dayes, not bycause one day is moze acceptable to god, than an other, or of it selfe is moze holy than an nother: but bycause the church hath ordeyned, that vpon those days, we shulde giue our selues holly without any impediment vnto suche holy woꝝkes, as be before expressed, where as vpon other dayes we do applie our selves to bodily labour, and be therby moche letted from such holy and spirituall woꝝkes.

¶ AND to the entent the ignorant people maye be the moze clerely instructed, what holy & spirituall woꝝkes they ought to do vpon the holyday, we thynke it conuenient, that al byshops and preachers shall exhorte & teache the people, committed to their spiritual charge, to vse them selfe in this manner folowing: That is to say, At their first entre or coming into the church, let them make accompte with them selves, how they haue bestowed the weke past, remembryng what euil mindes and purposis they haue had, what woꝝdis they haue spoken, what thinges they haue done, or lefte vndone, to the dishonour or displeasure of god, or to the hurt of their neighbour, or what example or occasyon of euill they haue gyuen vnto other. And when they haue thus recollected, and considered al these thinges in their myndes: then let them humbly knowlege their defautes vnto god, and aske forgiveness for the same, with vnfeyned purpose in their hartes, to conuertere and retourne from their noughty lyues, and to amend the same. And whan they haue so done, than let them clerely, and purely in their hartes remitte and forgive al malice and displeasure, whiche they beare to any creature. And after that, then let them fall vnto prayer, accordynge to the commaundement of Christe, where he saith, whan you begynne to praye, forgive what so euer displeasure you haue ageinst any man. And when they be wery of prayer, then let them

¶.ii.

vse

Mat. 5.

### The declaration of

the reding of the worde of god, or some other good and heavenly doctrine, so that they do it quietly, without disturbance of other, that be in the churche: oz els let them occupie their myndes with some hollosom & godly meditations, whereby they maye be the better. And they that can rede, maye be well occupied vpon the holy day, if they rede vnto other, suche good workes, whiche may be vnto them in stede of a sermon. For al thynges that edifie mans soule in our lord god be good and hollosome sermons.

And truely if men wolde occupie them selves vpon the holy dayes, and spende the same dayes holly, after this fourme and maner, not onely in the howse of god, but also in their owne howses: they shulde therby eschewe moche vice, confounde their auncient enneyne the deuyll, moche edyfie both them selves and other, & finally obteigne moche grace, and high rewarde of almighty god.

¶ **THYRDLY** we thynke it cōuenient, that all byshops and prechers shal instruct and teache the people, committed vnto their spiritual charge, to haue speciall regarde, that they be not ouer scrupulous, or rather superstitious in absteynyng from bodily labour vpon the holiday. For notwithstanding al that is afore spoken, it is not ment, but that in tyme of necessitie, we may vpon the holy day giue our selfe to labour, as for sauving of our corne and catall, whan it is in daunger, or lykely to be destroyed, yf remedye be not had in tyme. For this lesson our sauour doth teache vs in the gospel. and we nede to haue noo scruple, ne grudge in conscience, in suche case of necessitie, to labour on the holy dayes: but rather we shulde offende, if we shoulde for scrupulositie not saue that god hath sent for the sustenance, and reliefe of his people.

¶ **FINALLY** we thinke it conuenient, that al bishops and preachers shall instructe and teache the people, committed vnto their spirituall charge, howe agaynste this commaundement generally do offende all they, whiche woll not ceasse and reste from their owne carnall wylls and pleasure, that  
god



god may worke in them after his pleasure and wylle.

**¶** ITEM al they, whiche hauing no laful impediment, do not gyue them selfe vpon the holy daye to here the worde of god, to remembre the benefites of god, to gyue thanks for the same, to pray, & to exercise such other holy workes, as be appoynted for the same: but (as cōmonly is vsed) passe the tyme, either in idelnes, in gluttony, in riot, or in plays, or other vayne and ydell pastyme. For surely such keping of the holy day is not according to thintent and meanyng of this cōmandement: but after the vlsage & custome of the Jewes. and doth not please god: but dothe moche more offende him and prouoke his indignation, and wroth towarde vs. For as sainct Austen saythe of the Jewes, they shulde be better occupied labouring in their felde, and to be at the plough: than to be idle at home. And women shoulde better bestowe their tyme in spynninge of wolle, than vpon the sabbot day to lose their tyme in leaping and daunsyng, and other idle, wanton, lose tyme.

ITEM that al they do offende ageynst this cōmandement, whiche do here the worde of god, and gyue not good hede therevnto, that they maye vnderstande it, and lerne it. or if they do lerne it, yet they endeuour not them selves to remembre it. or if they remembre it, yet they studie not to folowe it.

**¶** ITEM that al they do breake this commaundement also, whiche in masse tyme doo occupie their myndes with other matiers, and like vnkinde people remembre not the passion and deathe of Chyste, nor giue thanks vnto hym. whiche thynges in the masse tyme they ought specially to do, for the masse is ordeyned to be a perpetuall memorie of the same. And like wise do al those, whiche in suche tyme as the comune prayers be made, or the worde of god is taught, not onely them selves do giue none attendaunce therto: but also by walkyng, talkyng, and other euill demeanour, let other that wolde well vse them selves. And like wise doo all they, which do not obserue, but despise such laudable ceremonies

The exposition of  
of the church, as set forth the goddis honour, or apperteyn to  
good order to be vſed in the church.

**A**ND therfore concerning ſuche ceremonies of the church,  
we thinke it conuenient, that al biſhops and preachers,  
ſhall inſtructe and teache the people, commytted vnto their  
ſpiritual charge, that although the ſayde ceremonies haue  
no power to remitte ſynne: yet they be very expedient thinges  
to ſtirre and cauſe vs, to liſte vp our myndes vnto god,  
and to put vs in contynuall remembrance of thoſe ſpiritual  
thynges, whiche be ſignified by them: As ſprinkling of holy  
water doth put vs in remembrance of our baptiſme, and  
the blode of Chriſte, ſprinkled for our redemption vpon the  
Croſſe. Epyung of holy breade doth put vs in remembrance  
of the ſacrament of the Altare, whiche we oughte to receyue  
in right charitie, and alſo that all chriſten men be one bodye  
myſticall of Chriſte, as the breade is made of many graynes,  
and yet but one lofe. Bearynge of candelſ on Candelmas  
day dothe put vs in remembrance of Chriſte the ſpiritual  
lyght, of whom Simeon dyd prophecie, as is redde in the  
church that day. Epyunge of aſhes on Aſheweneſday, doth  
put vs in remembrance, that euery chriſten man, in the be-  
gynnyng of lente and penaunce, ſhulde conſider, that he is  
but Aſhes and aſhe, and therto ſhal retourne. Bearynge of  
palmes on palmefonday, dothe put vs in remembrance of  
the receiuinge of Chriſte into Hieruſalem a littell before his  
deeth, and that we muſte haue the ſame deſire to receyue hym  
into our hartes. Crepyng to the croſſe, and humblyng our  
ſelves to Chriſte on good friday before the Croſſe, and there  
offerpyng vnto Chriſte before the ſame, and kyſſyng of it,  
putteth vs in remembrance of our redemption by Chriſte  
made vpon the croſſe. And ſo ſynally the ſettyng vp of the  
ſepulture of Chriſte, whole body after his deathe was bu-  
ried. The halowpyng of the fonte & other lyke exorcismes  
& benedictions done by the miniſters of Chriſtis church, &  
all other lyke laudable cuſtomes, rytes, and ceremonies, do  
put



put vs in remembraunce of some spir itual thyng. And that therfore they be not to be contemned, and cast away: but be to be vsed and contynued as thynges good and laudable for the purposes abouesayde.

The declaration of the. v. commaundement.

**A**S TOVCHYNGE the. v. commaundement, we thinke it conuenient, that all byshops and preachers shall instruct & teache the people, comitted to their spiritual charge, first that by this word Father, is vnderstanded here, not only the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vppe: but also the spirituall father, by whom we be spiritually regenerated & nourished in Christ: and all other gouernours and rulers, vnder whome we be nourished and brought vp, or ordered and guyded. And all though this commaundement make expresse mention onely of the chyldren or inferiours to theyr parentes and superiours: yet in the same is also vnderstanded and comprised the office and duetie of the parentes and superiours agayn, vnto theyr children and inferiours.

**¶**SECONDE that by this worde Honour, in this comaundement, is not only ment a reuerence and lowlynesse in wordes and outwarde gesture, which chyldren and inferiours ought to exhibite vnto their parentes and superiours: but also a prompte and a redy obedience to their laufull commaundementes, a regarde to their wordes, a forbearynge and sufferynge of them, an inwarde loue and veneration towarde them, a reuerent feare, and loothenes to displease or offende them, and a good wil and gladnes to assist them, aide them, succour them, and helpe them with our counsell, with our goodes, and substaunce, and by al other meanes to our possible power. This is the veray honour and duetie, whiche not onely the chyldren do owe vnto theyr parentes: but also all subiectes and inferiours to theyr heades and rulers. And that

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that chyldren owe this duetie vnto theyr fathers: it appereth in many places of scripture. In the prouerbes it is wryten, Obey my sonne the chastising of thy father, and be not neglygent in thy mothers comādementes. In the boke of the Deuteronomi it is also wryten, Accursed be he that doth not honour his father & his mother. And in the boke of the Leuiticus, it is sayde, Let euery man stande in awe of his father and mother. And if any man haue a stubbourne, and a disobedient sonne, which woll not here the voyce of his father & mother, & for correction woll not amende and folowe them: than shal his father and mother take hym, and bryng hym to the iuges of the citie, & say, This our sonne is stubborne and disobedient, and despiseth our monicions, and is a riottour and a dronkerde. Then shall all the people stone hym to deathe, and thou shalt put away the euill from the, that all Israel maye here therof, and be afrayde. And in the boke of Exodi, it is also wryten, He that striketh his father or mother, he shall be put to deathe. And lykewyse he that curseth his father or his mother, shall suffre deathe. And in the boke of prouerbes the wise man also saythe, He that stealeth any thyng from his father or mother, is to be taken as a murderer. And althoughe that these great punysshementes of dysobedient chyldren by deathe, be not now in the newe lawe in force and strengthe, but left to the ordre of princis and gouernours, and theyr lawes: yet it euidently appereth, howe soze god is greued, and dyspleased with such disobedience of chyldren towarde their parentes. For so moche as in the olde lawe, he dydde appoynte ther vnto so greuous punysshementes.

And as almighty god doth threten these punysshementes vnto those chyldren, which do breake this commaundement: so he dothe promyse great rewardes, to them that kepe it. For he that honoureth his father (saith the wyse manne) his synnes shall be forgiven hym: And he that honoureth his mother, is as one that gathereth treasure. Who so euer honoureth

Pro.3.

Deut. 17.

Leuit. 19.

Leuit. 21.

Exodi. 21.

Pro. 23.

Eccle. 3.



noureth his father, shall haue ioye of his owne chyldren: and whan he maketh his prayer to god, he shall be herde. He that honoureth his father, shall haue a longe and a prosperous lyfe. And as the chyldren by this commaundement, be bounde to honour and obey their parētes (according as is before expressed) so it is implied in the same precept, that the parentes shuld nourishe & godly byring vp their chyldren, that is to say, that they must not only find them meate & drinke in yowth, & also set them forward in lernyng, labour, or some other good exercise, that they may eschew idelnes, and haue some craft & occupation, or some other lafull meane to get their liuinge: but also they must lerne & teche them to truste in god, to loue hym, to feare him, to loue their neighbour, to hate no man, to hurt no man, to wishe wel to euery man, and so moch as they maye, to do good vnto euery man, not to curse, not to sweare, not to be riottous, but to be sobe & tēperate in al thingis, not to be worldly, but to sette their myndes vpon the loue of god and heuenly thynges, more than vppon temporall thynges of this world. and generally to do al that is good, & to eschue all that is euyl. And this the parentes ought to do, not by cruel entretynge of their chyldren, wherby they might discourage them, & prouoke them to hate their parētes: but by charitable rebukynge, thretenynge, and reasonable chastisynge and correctynge of them, whan they do euyl: and cherisynge, maynteynynge, and commendynge them, whan they do well.

THIS offyce and duetie of the parentes towarde the chyldren is wytnessed in many places of Scripture. fyrste saynt Paule writeth thus, Fathers, prouoke not your chyldren vnto angre, but byringe theym vp in the correction and doctrine of god. And in Deutero. Almyghtye god saythe, Teache my lawes and cōmandementes to thy chyldren. And the wyse man saythe, The rodde of correction grueeth wisdom. The chylde that is lefte to his owne wyl, shall be confusion to his mother. And in an other place he saith, He that spareth the rodde, hateth his sonne: and he that loueth hym,

Ephē. 6.

Deut. 6.  
Pro. 29.

Pro. 13.

## The exposition of

Pro. 23.

Eccle. 22.

1. Reg. 4.

will see hym corrected. And in an other place he saith, See thou withdraue not from thy chyldre discipline and chastysynge. If thou stryke hym with the rodde, he shall not dye, thou shalt strike hym with a rodde, and shalt therby deliuer his soule from helle. And on the other syde it is written, The sonne vntaught & vnchastysed, is the confusyon of his father. And for this cause we fynde in the booke of kynges, how that our lord conceyued high indignation against Helie the chiefe priest, bicause he dyd not duly correct his two sonnes Ophni & Phinees, whā he knewe þ they dyd greuously offend god. And how in reuenging of the fathers negligēce, and remysnesse in correctynge of his chyldren: almyghty god toke from Hely, and all his issue and householde for euer, the office of the high priesthode, & how his two sonnes Ophni & Phinees were slayne bothe vpon a dawe, and Helie theyr father brake his necke. This example of Helie is necessary for fathers to emprente in theyr hartes, that they may see theyr chyldren well taughte and corrected: leaste they runne into the greatte indignation of almyghty god, as Heli dydde, and not only in this worlde haue confusion, but also in the worlde to come, haue dampnation for the mysorder of theyr chyldren throughe their defeaute. And they muste not thynke, that it is inough to speke somewhat vnto them, whan they do amys (for so dyd Helie to his sonnes, and yet our lord was not pleased, bycause he dyd not more sharply correcte them, and se them reformed) But whan wordes wol not serue, the fathers and mothers muste put to correction, and by suche discipline saue theyr soules, or elles they shal answere to god for them. And truely they greatly deserue the indignation of god, that, whan they haue receyued of hym chyldren, do not byrnyng them vp to his seruice, but without regard what cometh of them, suffreth them to ren to the seruice of the diuel.

THYRDLY we thinke it conuenient, that al bishops and preachers shall instructe and teache the people, commytted vnto their spirituall charge, that all christen men be bounde to exhi-



to exhibite and do vnto them, whiche vnder god be their spiritual fathers and parentes of theyr soules, the lyke and the selfe same honour, whiche (as is aforesaid) chyl dren of due-  
 tie do owe vnto theyr naturall fathers.

1. Cor. 4.

¶ ITEM that these spirituall fathers be appoynted by god, to mynister his sacramentes vnto them, to byynge them vp, and to fede theym with the worde of god, and to teache them his gospelle and scripture: and by the same to gouerne, to conducte, and to leade them in the streight waye to the father in heuen euerlastynge.

Act. 20.

Hebr. 13.

Item that our sauour Christe in the gospell maketh mention as well of the obedience, as also of the corporalle sustynance, which al christen people do owe vnto their spirituall fathers. Of the obedience he saith, that who so euer receiueth you, receyue me. And in an other place he saythe, He that hereth you, hereth me. and he that despiseth you, despyseth me. And in an other place he saythe, what so euer they byd you do, do it. And saynte Paule saythe, Obeie your prelates, and gyue place vnto them: for they haue moche charge and care for your soules, as they, whiche muste gyue an accompte therfore, that they maye do it, with ioy and not with griefe, that is to say, that they maye gladly and with moche comforte do theyr cure and charge, whan they doo perceyue, that the people be obedient to theyr teachyng: lyke as on the contrary wyle they haue lyttell ioy or pleasure to do it, whan they fynde the people disobedient and repugnant.

Mat. 10.

Luc. 10.

Mat. 23.

Heb. 13.

And for the sustynance of their lyuynge, whiche is comprised in this worde Honour (as before is declared) Christ saith in the gospelle, The workeman is worthy his wages. And saynt Paule sayth, who goeth on warrefare vpon his owne stipende? And who planteth the vine and eateth no parte of the fruite? And who fedeth the flocke, and eateth no parte of the mylke? And after foloweth, Euen so hath the lord ordeyned, that they, whiche preache the gospell, shulde lyue of the gospell. And therfore in an other place it is wryten, Pre-

Luc. 10.

1. Cor. 9.

1. Tim. 5.

### The declaration of

thes oꝝ ancientes that rule wel: be woꝛthy of double honour, specially they that labour in the ministracion of the woꝛde of god, and his doctrine. In whiche place the apostell meaneith by double honour, not onely the reuerence, whiche is due vnto the spirituall fathers (as is aforesayde) but also that al christen people be bounde to minister finde and gyue vnto theyꝝ spirituall fathers sufficiency of al thynges necessarie and requisite, as well foꝝ theyꝝ sustynauce and syndynge, as foꝝ the quiete and commodiouse exercisynge and executynge of theyꝝ sayde office.

**F**OURTHLY we thynke it conuenient, that al byshops & preachers shall instructe and teache the people, commytted vnto theyꝝ spirituall charge, that this commaundement also conteyneth the honour and obedience, whiche subiectes owe vnto theyꝝ pꝛinces, & also the office of pꝛincis towarde their subiectes. Foꝝ scripture taketh pꝛincis to be, as it were, fathers and nourses to their subiectes. And by scripture it appereth, that it apperteineth vnto thoffice of pꝛincis, to se that the right religion and trewe doctrine of Chyste may be maynteyned and taughte. and that their subiectes maye be wel ruled and gouerned by good and iust lawes. and to provide and care foꝝ them, that all thynges necessarie foꝝ theym maye be plentiuouse. and that the people and comune weale maye encrease. and to defende theym frome oppression and inuasion as well within the realme, as without. and to see that iustice be ministred vnto them indifferently. and to here benignely al theyꝝ complaintes. and to shew towarde them (although they offende) fatherly pitie. And fynally so to correcte them that be euyll, that they had yet rather saue them, than lose them: if it were not foꝝ respect of iustyce, and maintenance of peace and good oꝛder in the comune weale. And therfore all their subiectes muste ageyn on their parties, and be bounde by this commaundement, not onely to honour and obey their sayde pꝛincis, accoꝛdynge as subiectes be bounde to do, and to owe their trouthe and fidelitie vnto theym, as vnto



vnto theyr naturall lordes : but they must also loue them, as childre do loue theyr fathers. yea they must more tendre the suertie of theyr princis person, & his astate, than their owne: Euen lyke as the healthe of the heed is more to be tendered, than the helth of any other membre.

And by this commaundement also subiectes be bounde, not to withdraue their said feaultie, trowthe, loue, and obedyence towarde their prince, for any cause what so euer it be. Ne for any cause they may conspire ageinst his person, ne do any thyng towarde the hynderaunce, or hurte thereof, nor of his astate.

And furthermore, by this commandement they be bounde also to obeye all the lawes, proclamations, preceptes, and commaundementes, made by theyr princis and gouernours: excepte they be agaynst the commaundementes of god. And lykewise they be bounde to obey all suche as be in auctoritie vnder their pryncce, as farre as he woll haue theym obeyed. They must also giue vnto their prince ayde, helpe, and assistance, whan so euer he shall require the same, either for suertie, preservation, or mayntenance of his person & astate, or of the realme, or for the defence of any of the same, agaynst all persons. And when so euer subiectes be called by their prince vnto priuey counsell, or vnto the parlyament, whiche is the generall council of this realme, than they be bounde to giue vnto theyr pryncce (as theyr lernynge, wysedome, or experyence can serue them) the mooste faythfull counsell they can; and suche as may be to the honour of god, to the honour and suretie of his regal person & astate, and to the general welth of all his hole realme.

And further, if any subiect shall knowe of any thyng, whiche is or may be to the annoyance or damage of his princis person or astate: he is bounde by this commaundement to disclose the same with all spede to the prince hym selfe, or to some of his counsell. For it is the veraye lawe of nature, that euery membre shall employe hym selfe to preserve and

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defende the heed. And surely wysedome and policie woll the same. For of conspiracie & treason commeth neuer no goodnes: but infinite hurte, damage, and peroll, to the common weale. And that all subiectes do owe vnto their princis and gouernours suche honour and obedience (as is befoze sayd) it appereth evidently in sondry places of scripture: but specially in the Epistles of saynct Paule and saynct Peter. For

Rom. 13. saynct Paule sayth in this maner, Euery man muste be obedient vnto the hyghe powers: for the powers be of god. And therfore who so euer resisteth the powers, resysteth the ordynance of god. And they that resyst, shall gette to them selves

1. Pet. 2. damnation. And saint Peter saith, Obey vnto all sortes of gouernours for goddis sake, whether it be vnto the kynge, as vnto the chiefe heed, or vnto rulers, as vnto them that be sent of god for to punyshe euill doers, and to cherishe them that do well. And shortly after it foloweth, Feare god, Honour thy kynge.

And there be many exammples in scripture of the greatte vengeance of god, that hath fallen vpon rebels, and suche as haue ben disobedient vnto theyr princis: But one principal example to be noted is of Choz, Dathan, and Abiron. whom for their rebellion almyghty god soo punysshed, that whan they and two hundred and fiftye capitaynes mo, with other people, to a great nombze, were all to gether: the erthe opened, and swallowed them downe, with their houses, their wyfes, and their childzen, and all their substance. And they went down quicke into hell, with all that they had.

Num. 16.

**FYFTELY** we thinke it conueniente, that all byshoppes and prechers, shall instructe and teache the people, commytted vnto their spirituall charge, that this commaundement doth also conteyne the honour and obedience, that scruauntes do owe vnto theyr maysters. and the office and duetie agayne of the maisters vnto theyr seruantes.

**ITEM** that the honour and obedyence of the scruauntes vnto theyr maysters, is to loue theyr maister. to be reuerente and



and lowly vnto hym in al their wordes and gesture. to suffre and forbear hym. to be redy and with a good wyl, without murmuratiō or grutchynge to obey all his lawfull or reasonable commaundementes. to feare hym. and to be lothe to displease hym. to be faithfull and true vnto hym. and to their power to procure and do that, whiche is to their maisters honestie and profyt, and that as wel in their maisters absence, and out of his sight, as whan he is present, and loketh vpon them. accordynge to the wordes of sayncte Paule, where he saith, Seruantes be you obediente vnto your maisters with feare and tremblyng, with simple and playne hartes, as vnto Christe, not seruyng onely in their syght, as pleasers of men, but as the seruantes of Christe, doyng the wyl of god from the harte, and with good wyl, thynkyng that you serue god, and not men. And be you sure, that of al your good seruice you shal receyue rewarde of god. And agayne to Titus he wyrteth thus, Exhorte the seruantes, to be obedient vnto their maisters, to please theym well in all thinges, not to be patterers, and praters ageinst them, nor pyckers, or priuey conueyers of their maisters goodes: but to shewe all trouth and faithfulness. Sainte Peter also byddeth seruauntes to obey their maisters with all feare, not onely if they be good and gentile, but also thoughe they be frowarde.

**¶**ITEM that the office and duetie of the maisters vnto their seruantes is to prouide sufficiently for them, of all thynges necessary. To se them instructed in the lawes of god, & that they obserue the same. not to be ouer rigorouse vnto theym. to correcte them whan they do amysse. and to comende and cherishe them whan they do well. accordynge to the sayinge of sayncte Paule, You that be maysters, do vnto your seruantes that is right and reson, knowe that your selues haue also a mayster in heuen, And in an other place he sayth, Be not rigorous vnto your seruantes, for you haue a master in heuen, that regardeth al persons indifferently. And the wise man saith, Heate, correction, and worke is due vnto the seruantes,

Ephē. 6.

Tit. 2.

1. Petr. 2.

Collo. 3.

Ephē. 6.

Eccle. 3.

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uantes, Sette thy seruannt to labour, that he be not idell. For idelnes bringeth moche euill. Sette hym to worke, so that belongeth vnto him. yf he be not obedient, correct hym. ¶ ITEM that in this commaundement is also implied, that chylde:en and yonge folkes shuld grue due honour and reuerence to olde men, and to all suche as be their maysters and tutours, to byngne them vp in lernynge and vertue, whiche be in this behalfe as fathers vnto them: and soo as fathers muste be honoured and obeyed.

¶ FINALLY we thinke it conuenient, that all byshops and preachers, shall instructe and teache the people, commytted vnto their spiritual charge, that al fathers ought diligently to consider, and remembre, howe moche, and howe greuouesly they do offende god, and of howe many euylles they be the cause: whiche eyther byngne vp theyr chylde:en in wantonnes and ydelnes, and do not put them forth in tyme to some facultie, exercise, or labour, wherby they may after get their lyuynge, or occupie theyr lyfe to the profyte and commoditie of the common weale. or els do suffre theyr children in youth to be corrupted for lacke of good teachynge, and byngynge vp in the true knowlege of god, and of his wylle & commaundementes. or committe in worde or dede suche thynges in the presence of their chylde:en, wherof the yonge tender hartes of their sayde chylde:en (whiche lyke a smalle twigge, is inclynable euery way, and by frailenes of youth is inclyned to euill) do take so euill example and corruption of vyces, and worldly affections, that harde it woll be for them after to eschewe the same.

The declaration of the sixte commaundement.

AS TOVCHYNGE the sixte commaundement, we thinke it conuenient, that al bishoppes and preachers shall instructe and teche the people, comitted vnto their spirituall charge, ffirste that in this commaundement is forboden, not



ben, not onely bodely kyllyng, and al maner of violent lay-  
 inge of handes vpon any man, as strikynge, cuttyng, wound-  
 ynge, and all maner of bodely hurtyng by acte and dede:  
 but also all malyce, angre, hate, enuye, disdayne, and al other  
 euill affections of the harte, and also all sclaunder, backby-  
 tyng, chidyng, bannyng, raplyng, scoynyng, or mockynge,  
 and all other euill behauiour of our tongue ageynste our  
 neighbour. whiche all be forbydden by this comaundement.  
 For they be rotis & occasions of murder, or other bodily hurt.

**¶** ITEM that the contrary of all these thynges be coma-  
 nded by this comaundement, that is to say, that we shuld with  
 our hartis loue our neighbours. and with our tongues  
 speke well of them and to them. and in our actes and dedes  
 do good vnto them, shewyng towarde them in hart, word,  
 and dede pacience, mekenes, mercye, and gentylnes, yea  
 though they be our aduersaries and ennemyes. And that  
 this is the true sense and meanyng of this commandement:  
 it appereth by the exposition of our sauyour Chryste in the  
 gospell, where he declareth, That we shulde neither hurte  
 any man in dede, nor speke of hym or vnto hym maliciously,  
 or contemptuously with our tongues, nor beare malyce or  
 angre in our hartis: but that we shulde loue them, that hate  
 vs, saye well by them, that say euill by vs, and do good to  
 them that do euill to vs. And accordynge to the same say-  
 inge of Chryste, saynct Iohn also saythe, That he, that ha-  
 teth his neyghbour, is a manqueller.

**¶** ITEM that it is not forbydden by this comaundement, but  
 that al rulers and gouernoures, as princis, Iuges, fathers,  
 maysters, and suche other, maye for the correction of them,  
 whiche be vnder their gouernaunce, vse suche maner of pu-  
 nyschement, eyther by rebukefulle and sharpe wordes, or  
 by bodily chastisynge: as the lawes of euery realme do per-  
 mytte. And not onely they maye doo thus: but also they be  
 bounde so to do, and offende god, if they do it not, as is be-  
 fore declared in the fyfte commaundement.

S

Item

Matt. 5.

Rom. 12.

1. Iohn 3.

### The declaration of

**¶ I T E M** that all rulers must be ware and take hede, that in their corrections or punishmentes they do not procede vpon any priuate malice of their hartes, or displeasure towardes any man, or for any lurre, fauour, or feare of any person: but that they haue their eye, & consideration only vpon the reformation, and amendement of the person, whom they do correcte, or elles vpon the good ordre and quietnes of the common weale. so that styll there may remayne in their hartes charitie and loue, towardes the persone, whom they punish. And lyke as the father loueth his childe, euen whan he beateh hym: euen so a good iudge, whan he gyueth sentence of deth vpon any guiltie person, although he shewe outwardly cruelnes and rigour, yet inwardly he ought to loue the person, and to be sorry and heuy for his offences, and for the deathe, whiche he hym selfe by the lawe dothe, and must nedes condemne hym vnto.

**¶ I T E M** that although inferiour rulers or gouernours may correcte and punish, suche as be vnder theyr gouernance: yet they maye not punish by deathe, mutilate, mayme, or imprison them, or vse any corporal violence towardes them, other wyse, than is permytted by the hygh gouernour. that is to saye, by the prince and his lawes, from whom all suche auctoritie dothe come. For no man may kyll, or vse suche bodily coercion, but onely princis, and they whiche haue auctoritie from princis. As the saide princis, ne any for them maye do the same: but by and accorpyng to the iuste order of their lawes.

**¶ I T E M** that no subiectes may drawe the swerde (sauyng for laifull defence) without their princis lycence. And that it is their duetie to drawe theyr swerdes for the defence of theyr prince and the realme: whan soo euer the prince shall commaunde them so to do. And that for no cause, what so euer it be, they maye drawe theyr swerdes agaynst theyr prince, nor agaynst any other, without his consent or commandement, as is afore sayde. And althoughe princis do other wise, then  
they



they ought to do: yet god hath assygned no iuges ouer them in this worlde, but woll haue the iugement of them reserued to hym selfe, and wol punyshe, whan he seeth his tyme. And for amendement of suche princis, that do otherwise thanne they shulde do: the people muste pray to god (whiche hath the hartis of princis in his handis) that he maye so turne theyr hartes vnto hym, that they may vse the sword, which he hath gyuen them, vnto his pleasure.

Prouer. i.

SECONDE, we thynke it conuenient, that all byshops & preachers shall diligently from tyme to tyme instructe and teache the people, commytted vnto the y<sup>e</sup> spirituall charge, that against this commandement offende all they, which do kille, maim, or hurte any man, without iuste order of the lawe, or gyueyth counsaile, ayde, fauoure, prouocation, or consent therunto.

Item that all they, whiche may, if they woll, by theyr auctoritie, or laufull meanes delyuer a man from wrongefull deathe, mutilation, hurte, or iniurie, and woll not do it, but wolke wyne therat, and dissimule it: be transgressours of this commandement.

Item that all iudges, whiche seing no sufficient matter or cause of deathe, or that vpon a lyght triall, without sufficient examination, and discussion gyueyth sentence of deathe. or that, when the mater and cause of death is sufficient, and the triall good, yet delyteth in the deathe of the persone: be transgressours of this commaundement.

And lyke wyse be al those, whiche in the causes of lyfe and death, beinge empanelled vpon Enquestes, doo lyghtly condempne, or endyte any person, without sufficient euidence, examination, and discussion, of the enformations gyuen vnto them. And more ouer all those, which eyther in suche causes do gyue false euidence, or information, or wyttynghely contrary to theyr owne conscience: or doubtyng of the trowth of those informations, or without sufficient examination, do promote, enforce, or maynteyne suche euidences, enformati-

The declaration of  
ones oꝝ inditementes: do also breke this commandement.

And lyke wyse do all they whiche wyllyngly do kille them selfe foꝝ any maner of cause. foꝝ so to doo there canne be no pꝛetence of laufull cause, ne of iuste oꝝder. And therfoꝝe he that so dothe: killeth at ones bothe body and soule.

And fynally al they, whiche be in hatrede and malyce with their neighbours, and either speake wordes of contempte, despite, checkyng, cursyng, and suche other, oꝝ els publyshe their neyghbours offences, to their sclaunder, rather than to their amendemente. and generally all they that lyue in ire, malice, enuy, and murmurynge at other mennes welthe, oꝝ reioysing at other mens trouble oꝝ hurte, oꝝ suche other lyke: they offende all against this pꝛecepte.

The declaration of the seueneth commaundement.

**A**S TOVCHYNGE the. vii. cōmandement we thinke it conueniente, that all byshoppes and pꝛeachers shall instructe and teache the people, commytted vnto their spirituall charge, fyste that this worde *Adulterie*, dothe in this commaundement signifie, not onely the vnlaufull committion of a married man, with any other woman, than his own wyfe, oꝝ els of a married woman with any other manne, than her owne hus bande: but also all maner of vnlaufull copulation betwene man and woman, married oꝝ vnmarried, and all maner of vnlauful vse of those partes, whiche be oꝝdeyned foꝝ generation, whither it be by adulterie, fornication, incest, oꝝ any other meane, although it be in laufull matrimonie. foꝝ in laufull matrimonie a man maye cōmytte adulterye, and lyue vnchaste euen with his owne wyfe: if they doo vnmesurably serue theyꝝ fleshely appetite and luste. and of suche the dyuell hath power, as the Angel Raphael said vnto Thobie, They that marie in suche wise, that they exclude god out of their mindes, and gyue them selues to their owne carnall lustes, as it were a horse oꝝ a mule, whiche haue noo reason:



reason: vpon suche persons the dyuell hath power.

Item that all christen people ought hyghly to regarde the obseruation of this commaundement, consyderynge howe moche god is displeased, and what vengeaunce he hath alwayes taken, and euer woll take for the transgression of the same. For confirmation wherof, we thynke it conueniente, that all byshops and preachers shall instruct and teache the people, commytted vnto their spirituall charge, fyrst howe that god in the tynie of Moyses lawe commanded, that who so euer commytted adulterie shulde be stoned to deathe.

Item howe Hemor kynge of Sichem, and Sichem his sonne, with all the men of the Citie were slayne, and theyr wyues and chyldren were taken captiue, and all their goodes within the Citie were robbed and spoyled: bycause the sayde Sichem laye with Dina the doughter of Jacob, and defyled her.

Gen. 34.

ITEM howe that almyghtye god, after the chyldren of Israel hadde commytted adulterie with the women of Moab and Madian, commanded fyrst, that the heedes and rulers of the people shulde be hanged, for that they suffred the people so to offende god. And afterwarde commaunded also euery man to slee his neighbour, that hadde soo offended. In so moche that there was slayne of that people the nombre of .xiii. thousande. And many mo shulde haue ben slayn: had not Phinees the sonne of Eleazar, the high priest, turned the indignation of god from the chyldren of Israel. For this Phinees whan he sawe Zamry chiefe of the tribe of Simeon in the presence of Moyses, and all the people go vnto Cozby a noble mans doughter of the Madianites, to commytte fornication with her: he arose from among al the multitude, and takynge a swerde in his hande, wente into the howse, where they were, and thruste them bothe through the bealves. whose feruent mynde and zeale god dyd so moche allowe, that he dyd therefore bothe ceasse from further punishment of the Israelites, and also graunted to Phinees,

Num. 25.

S.iii.

and

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and his succession for euer, the dignitie of the highe p[re]ste.

Judi. 10.

Item howe the tribe and stocke of Beniamyn was so punysshed for the mayntenaunce of certayne persons of the Citie of Gabaa (whiche had, contrary to this commandement, shamefully abused a certayne mans wyfe) that of .xxv. thousande and seuen hundredeth men of armes, there remayned on lyue but sixe hundredeth.

Gene. 19.

Item howe almyghtye god for the transgression of this commandement, caused byrystone and fyre to rayne downe from heuen vpon all the countrey of Sodom and Gomor: and so destroyed the hole region bothe men and beastes, and all that grewe vpon the erthe, reseruyng onely Loth, and his.iii. doughters. These terrible examples, & many other lyke, almyghty god dyd shewe in tymes paste: to thintente we shulde haue theym in our contynuall remembrance, and so shulde euer stande in awe and feare to offende god. For though he do not soo presently punyshe vs here in this worlde, as he dyd the persones before rehersted: yet his longe patience, and forbearynge, is no allowance or forgruenes of our offences, if we contynue styll in them, but a sore accumulation, and heapyng together of goddis w[ra]the and indignation ageynste the daye of iudgement. At whiche time, in stede of this tempozall payne, we shal receyue euerlasting payne: beinge, as sayncte Paule saythe, excluded from the euerlastyng kyngedome of heuen. and as Chyste saythe in the gospel, and sayncte Iohn in the Apocalyps, we shall be caste in to the byrnyng lake of hel, where is fyre, byrystone, weppynge, waylynge, and gnastyng of tethe without ende.

Rom. 2.

Matt. 22.  
et. 25. et  
Luc. 13.

¶ SECONDE We thynke it conuenient, that all byshops and preachers, shall instructe and teache the people, committed vnto their spiritual charge, howe that in this commandement, not only the byces before rehersted, be forbydden and prohibited: but also the vertues contrary to them be required and commaunded, That is to saye, fydeltie, and true keepynge of wedlocke, in theym that be married, contynence



nence in them, that be vnnaried, and generally in al perſons ſhamefaſtneſſe, and chaſtneſſe, not only of dedes, but of wordes and maners, countenance & thoughtes. And more ouer faſtynge, temperaunce, watchynge, labour, and all laſuall thynges that conduce and helpe to chaſtitie. And that therefore agaynſt this commaundement offende all they, whiche do take any ſynge woman, or other mannes wyfe. or that in theyr hartes do couete and deſyre for to haue them. For as Chryſte ſaythe, who ſoo euer ereth a womanne, wyſſhynge to haue her: hath all redye commytted adulterye with her in his harte.

Matt. 5.

They alſo offende this commaundement, that take in marriage, or out of marriage any of theyr owne kynrede or affinitye, within the degrees forbydden by the lawes of god.

Leuiti. 18.  
et. 20.

They alſo offende agaynſte this commaundemente, whiche abuſe theym ſelfes, or any other perſones, agaynſte nature. or abuſe theyr wyues in the tyme of their menſtrual purgation.

They alſo that do nouryſhe, ſtirie by, and prouoke them ſelues, or any other to carnall luſtes and pleaſures of the body, by vnclenly and wanton wordes, tales, ſonges, ſightes, touchyngeſ, gape and wanton apparayle, and laſciuiouſe deckynge of theym ſelfes, or any ſuche other wanton behauiour and enticeſment. And alſo all thoſe, which procure any ſuche acte, or that minyſter houſe, lycence, or place thereto. And all counſailours, helpers, and conſenters to the ſame: do greuouſely offende god, and doo tranſgreſſe this commaundement.

Likewiſe al they that auoyde not the cauſes hereof, ſo moche as they conueniently may, as ſurfettyng, ſlouth, idelneſſe, immoderate ſlepe. and company of ſuche (both men and women) as be vnchaſte and euyl diſpoſed: be gyltie of the tranſgreſſion of this commaundement.

The

## The declaration of

The declaration of the. VIII. commaundement.

**A**S TOVCHYNGE the eyght commaundement, we thynke it conuenient, that all byshops and preachers shall instruct and teache the people, committed vnto their spirituall charge, firste, that vnder the name of Thefte or stealyng in this commaundement is vnderstanded al maner of vnlawfull takynge awaye, occupieng, or keepynge of an other mans goodes, whether it be by force, extorcion, oppressyon, briberye, vsurie, simonie, vnlawfull cheuesance, or els by fals bieng and sellynge, either by fals weightes, or by false measure, or by sellynge of a worse thyng for a better, or a thyng counterfeit for a trewe, as guilt copes, for trewe golde, or glasse for precious stones, and generally al maner of fraude or deceypte.

Item that lyke as the vices before rehersed be by this precepte forbydden, euen soo, sondry vertues, contrarye to the sayde vices be by the same commaunded. as to deale truely and playnely with our neyghbours in all thynges. to gette our owne goodes truely. to spende them liberally vpon them that haue nede. to fede the hungry. to gyue drinke to the thirstie. to cloth the naked. to harboꝝwe the harboꝝlesse. to comfort the sycke. to visite the prisoners. and finally to helpe our neyghbours with our lernynge, good counsell, and exhortation, and by all other good meanes that we can.

**SECONDE** we thinke it conuenient, that all bishoppes and preachers, shall instructe and teache the people, committed vnto their spiritual charge, that against this commaundement offend all they, which by craft, or by violence, vpon see or lande spoyle, robbe, or take awaye any other mannes seruaunte, or chylde, lande, or inheritaunce, horse, shepe, or catal, fishe, foule, conyes, or dere, money, iewels, apparayle, or any other thyng, whiche is not his owne.

And lykewise offende they against this commaundement, which haue goodes gyuen to an vse, and put them not to the same



same vse: but kepe them to their owne aduantage. As maisters of hospitalles, and fals executours, whiche conuert the goodes gyuen to the sustentation of the pooze folkes, and other good and charitable vses vnto their owne profite.

Item that all they, whiche receyue rent or stipende for any office spirituall or tempoꝛall, and yet do not their offyce belongynge therevnto: be theues, and transgressours of this commaundement.

Item that all they, whiche take wages or fee, pretendinge to deserue it, and yet do not in dede. as labourers and hyred seruauntes, whiche loyter and do not applye their busynes. and lyke wise aduocates, proctours, atturneis, counsellours, in any of the lawes, which somtyme for lytel peyne take moche stipende, or in their defaute and neglygence marre good causes, or do any thyng to the hynderance of spedye iustyce, for their owne aduantage: do transgresse this comāndment.

Item that all they transgresse this commaundement, whiche bye any stolen goodes, knowynge that they be stolen. or that bye thynges of them, that haue no auctoritie to selle them, or alpenate them, if they knowe the same. And lyke wyse do they, that fynde thynges losse, and knowynge the owner therof, woll not restore them, or woll not do theyr diligence to knowe the owner.

They also, whiche defraude their hyred seruauntes of their due wages. and they that bozow any thing, or receyue any thyng deliuered vnto them vpon truste: and woll not restore the same ageyne. and they that vse false weightes or measures, or deceitfull wares, or selle their owne wares at vnrasonable price, farre aboue the iuste valour. and they that engrosse and bye vp any kynde of wares hole into their owne handes: to the intent that they maye make a scarsenes therof in other mens handes, & sel it ageyn as they lyst. and generally al couetouse men & bribers: which by any meanes vnlaufully gette, or vnnmercifully kepe from them that haue nede: be transgressours and breakers of this comāndment.

## The declaration of

The declaration of the nynthe commaundement.

Iaco. 3.

**A**S CONCERNYNGE the. IX. commaundement, we thynke it conuenient, that all bishoppes and preachers shall instructe and teache the people, commytted vnto their spirituall charge, fyrst that by this commaundement is forbydden all maner of lpyng, sclauderynge, bacbytynge, false reportyng, false accusyng, yuell counsellynge, and all maner of mysusynge of our tongue, to the hurte of our neyghbours, whether it be in theyr body and goodes, or in theyr good name and fame. The apostle saynt James liketh the tonge of a man vnto a byt in a horse mouth: which turneth the hole horse euery waye, as pleaseth him, that sytteth on the horse backe. And he compareth it also vnto the helme of a shyp: wherby all the hole shyppe is ruled at the pleasure of him, that gouerneth the helme. And thydely he compareth it vnto a sparckle of fyre, whiche (if it be suffred) wol burne vp a hole towne or citie. And surely all these comparisons be veray apte & mete. For the tongue of a man (no doubt) is the chiefe stape of all the hole body, eyther to doo moche good, or elles to do moche hurte. The voyce of the tongue percereth the hartes of the herers, and causeth them to conceiue of other mennes good or euill opinion. it kendlith, or quencheth contencion. it disposeth men to warre or peace. and moueth the herers sondry wayes to goodnes, or vice. And lyke as the greatte ragious flames, that go from howse to howse, come but of one sparkle, whiche in the begynnyng might haue ben easily quenched, but by negligēce and sufferance encreaseth and waxeth so gret, that no man can resiste it. And lyke as fyre is a greatte commoditie many wayes (if it be well and wysely vsed) and contrary an vtter destruction, if it be suffered, and no hede taken thereunto: Euen so of a mannes tongue (althoughe it be but a veray smal membre of the body) yet there cometh exceeding great benefyte, both to hym selfe and others, if it be wel and wisely gouv-



gouerned. And contrary wyse, if no hede be taken ther vnto, but be suffered to runne at large: thanne it is not one synge puell alone, but a rote and occasion, oꝛ rather an heapyng to gether of all euylles. And bycause that of the tongue cometh so moche good, oꝛ so moche euyl: therfore by this commaundement is not onely foꝛbyd all euyl vſe of the tongue, to the hurte of our neighbours: but also in the ſame is commaunded all the good vſe of the tongue, to the benefitte of our ſayde neyghbours. As to be true and playne in our wordes. to be faithfull in couenantes, bargaynes, & promyſes. to teſtifie the trouthe in all courtes, iugementes, and other places. to repoꝛte well of them that be abſent. to vſe gentyll wordes to them that be preſente. to gyue good counceill and exhortation to all goodnes. to diſſwade from all euyl. and whan we knowe any man to do amysſe, not to publiſſhe his faulte to other men, to his hynderaunce and ſclaunder: but rather to admoniſhe hym priuely betwene hym and vs, and to ſeeke his reformation. to ſpeke well by our enemyes. to pacifie and ſet at one them that be enemyes. to excuſe them, and to anſwere foꝛ them, that be vniuſtly ſclaundered. And generally in al other thynges, to vſe our tonges in trouthe to the welthe of our neyghbours.

¶ SECONDE We thynke it conuenient, that al byſhoppes and preachers ſhall inſtructe and teach: the people, committed vnto theyꝝ ſpirituall charge, that agaynſte this commaundement offende al they, whiche by lying, and vtteringe of falſ ſpeche deceiue and hurte any man. and ſuche liers be the diuels children. Foꝛ as ſainct Iohn ſayth in his goſpell, The diuel is a lier, and the father of lyers. And therfore biddeſth ſainct Paule, that we ſhuld put away lyeng, and ſpeke trouthe euery man to his neighbour.

Item that al they offend againſt this cōmandement, which be detractors, backbiters, & ſclanderers. whom the wiſe man doth liken vnto ſerpentes, that priuely byte oꝛ ſtinge men be hynde, whan they be not aware thereof. And ſurely ſuche

T.ii.

men

Ioan. 8.

Ephe. 4.

Eccle. 10.

# The declaration of

men (what so euer they pretende) go not about to heale and amende theym, that doo amysse: but rather to satisfye theyr owne malice and sklanderous tongues. For like as the sur- gion, that woll heale a wounde, dothe couer it and bynde it, that it take no open aire: so if we intende the amendment of our neighbours faulte, we muste not open it abroad to his hurte, but we must be soie, and pray to god for hym, and soo takynge hym vnto vs, we muste priuily counsaile and ex- horte hym. And no doubte, this louing correction wol make hym beware, and take hede that he offende no more. But yf we tell his defautes fyrste to one, and after to an nother, and charge euery one to kepe counsell, as though we had tolde it to no mo: this is no amendement of his faulte, but a decla- ration of our owne, and a reprehension of our selves, in that we vtter forthe vnto other that thyng, whiche we our selues iudge not to be vttered. And surely we condemne our selves therein. For we shulde fyrste haue keppe it secreete our selues, if we wolde that an other man shulde not vtter the same.

Eccle. 19.

Psal. 100.

And therfore the wise man saythe, If thou haste herde anye thyng ageinst thy neighbour: let it dye within the, and be sure it woll not burste the. And ageynst backbiters speke the prophete Dauid, who so euer priuely sklaudereth his neighbour, hym wol I destroye.

Pro. 25.

And they also offe:de this comaundement, whiche gladly grue eares, & be redy to here such backbyters. For as sainte Bernarde saithe, Like as the backbiter carieth the dyuell in his mouthe: so the herer carieth the dyuell in his eare. For the detractour is not glad to tell, but to hym, that is glad to here. And the wyse man saithe, That lyke as the wynde dry- ueth away the rayne, euen so doth an harde, and a displeant countenaunce driue awaye the tongue of the backbyters, and maketh them abashed.

They also breake this comaundement, whiche with flate- ryng and double tongues, go aboute to please suche as be gladde to here complayntes.

Judges



Judges also, whiche giue sentence contrarie to that, whiche they knowe to be true. and they that in iudgemente doo hide and suppress the trouthe. and they that make any false plees, to the delate and hinderaunce of iustice, or any other wise do stoppe iustice. and inquestes, whiche vppon lyghte groundes, or vpon groundes not wel examined, or discussed gyue verdicte: be transgressours and breakers of this commaundement.

And aboue other they do transgresse this comaundement, whiche in preaching, or other wise do teache or maynteyne any false or erroneous doctrine, contrarie to the worde of god. or that do teache fables, or mens fantasies, and imaginations: affirmyng them to be the word of god. For such be not false witnes of worldly matiers: but false witnes of god.

The declaration of the tenth commaundement.

**A**S CONCERNYNGE the tenth comaundement we thinke it conuenient, that al bishops and prechers shal instructe and teache the people, commytted vnto their spirituall charge, ffirst that where as in thother comaundementes before rehersed, be forbidden al wordes, dedes, and counsell, whiche be agaynst goddis pleasure, and the loue of our neighbours: In this laste precept be forbydden the inwarde affections of our hertes. For in this laste precept is forbidde al inwarde motion, desire, delite, inclination, and affection vnto euil. which thynges be so roted & planted in all vs the children of Adam, euen from the firste houre of our birthe, that although by the inspiration of the holy gooste, and the grace of god, gyuen vnto vs, we do entende neuer soo well, and wolde mooste gladly eschewe al euil: yet there remayneth in vs a disposition, and redinesse vnto suche thynges, as be contrarie to the wil and comaundement of god. In so moche that if the grace of god dyd not helpe vs, to stave and resiste our owne noughtynes, and delyte vnto synne: the same our

## The declaration of

Rom. 7.

concupiscence and naughtynesse shulde be so moche, that we shulde runne hedlinge into all mischiefe, and that at every light occasion. our nature is so corrupte, and we be so farre from the perfite obedience vnto goddis wil, whiche we had in the state of innocency, and yet styll ought to haue. And of this corruption of our nature and redynes vnto euill com-plaineth saint Paule in his epistle vnto the Romans, where he declareth at length, that the nature of man is so full of concupiscence, and euil affections: that no man doth or can of hym selfe satisfie, or fulfill the lawe of god. And that the lawe condemneth all men, as transgressours. And that therefore every man for his saluation, must haue refuge vnto the grace & mercy of god, obtained by our sauour Iesu Christe. I knowe (sayth saint Paule) that in me, that is to saye, in my flesh dwelleth no goodnes. For I haue a good wyl, but I fynde not howe to performe it. For I doo not that good thing, whiche I wolde: but I do that euil, whiche I wolde not. And if I do that I wolde not: then it is not I that do it, but synne that dwelleth in me. Thus fynde I by the lawe, that whan I wolde do good, euill is present with me. for I delyte in the lawe of god, as concernynge myn inwarde man: but I see an other lawe in the partys of my body, whiche rebelleth continually against the lawe of my mynde, and subdueth me vnto the lawe of synne, whiche is in the partes of my body. O wretched man that I am: who shall deliuer me from this body of death? The grace of god by Iesu Christe.

By these wordes of sainte Paule it appereth, what concupiscence, corruption, and euill resteth continually in the nature of man. by reason wherof though he be neuer so welle mynded, yet he is stayed, letted, and hyndered from the perfyte accomplishment of goddis wyl and comandementes.

¶ SECONDE we thinke it conueniente, that all byshoppes and prechers, shall instructe and teache the people, commytted vnto their spirituall charge, that notwithstandinge that this corruption and concupiscence be damnable in all them, that



that be not baptised, although they neuer commytte any actyall offence: yet vnto vs that be renued by baptyisme in the ryght fayth of Christe, it is neyther damnable, nor yet culpable: if we by the spirite and grace of god endeuoure and apply our selues to withstande and resist it, and do not gyue our selves to lyue after the motions and desires therof. And therfore saynt Paule (vppon the wordes before rehersed) inferreth and saith, That there is no dampnation now vnto them that be in Christ Iesu, which walk not after the fleshe, but after the spirite. And anon after he saith, If you lyue after the fleshe, you shal dye, but if by the spirite you mortifie the dedes of the body, you shal lyue.

Rom. 8.

¶ THYRDLY we thinke it conuenient, that all byshoppes and preachers, shall instructe and teache the people, comitted vnto their spiritual charge, that like as in the fifthe commaundement vnder the name of father and mother, is vnderstande all superiours, And in the syxte commaundement vnder the name of kyllinge, is vnderstande all wrathe and reuengynge, And in the seuenth commandement vnder the name of adulterie is vnderstande al vnchaste lyuyng, And in the. viii. commandement vnder the name of thefte is vnderstande all deceitful dealyng with our neyghbours, And in the. ix. commandement vnder the name of false wytnes, is vnderstande all mys vse of the tongue: Soo in this laste commaundement vnder the name of desirynge of an other mans wyfe and goodes, is vnderstande all maner of yuell and vnlawfull desyre of any thyng. And lyke as in this precepte is forbydde all yuell desyres: Euen soo in the same be commanded al good desyres, good affections, good inclinations to godly thinges, and the perfite obedience of our hartes vnto goddis wyll. whiche although we shall not fully and absolutely ateyne vnto, while we be in this lyfe: yet this commandement doth bynde vs to enforce and endeuour our selues ther vnto by contynuall resystynge and fyghtynge against the said corruption, concupiscence, and euyl desires.

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## The declaration of

Rom. 7.

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### The declaration of

Mat. 15.

1. Tim. 6.

Forasmuche as they be the betay roote, and springe, frome whense dothe flowe and growe all puell dedes and viciouse lyuynge. as Chyst saith in the gospel, from the harte springeth all puelle thoughtes, murder, adulterie, fornication, thefte, false wptnesse, blasphemie. And the same is shewed dayely by experience. For whan a manne desyrez an other mans goodes, if he can not haue them: than he falleth into enuy, and grutcheth agaynst them, that haue suche goodes, and desyrez puel towarde them, and is gladde whan they haue losse or hurte. All whiche puelle affections procede of the sayde vnlaufull desyre. For as saynct Paule sayth, Suche as be not content, but desyre to be riche, they fall into diuers temptations and snares of the diuelle, and into many noysom and vnprofitable wysches and desires, which draweth men into perdition and destruction. For the rote of all euyl is Cupidite or vnlaufull desire of goodes in this world. And suche persones as haue moche folowed this couetousnes, haue erred from the fayth, and wrapped them selves in many pangues and sorowes.

FOURTHLY we thynke it conuenient, that all byshopps and preachers shall instructe and teach the people committed vnto theyr spirituall charge, that all maner of men be in suche wyse culpable of the transgression of this commandement, that no man can iustifie hym selfe in the syght of god. For god loketh through euery mans hart, and fyndeth therein moche corruption and concupiscence, althoughe in some more, some lesse, accoꝝdyng as they haue more or lesse mortified their saide fleshely and worldely concupyscence. And if there were no more commandementes of god but this one: yet is there no man in this worlde, but (if he dyligently enserche his owne harte, and conferre it with this commandement) he shal anone perceiue, that he is many wayes culpable and gyltie before god, by transgression of this commandement, if god shulde entre into strait iugement with hym, and deale with hym, accoꝝding to iustice without merce.

But



But amonge all other, they chiefly be transgressours of this commaundement: whiche by deliberation and full consent, caste their myndes and studies to accomplishe the concupiscence and desyre, whiche they haue to obteine and gette an other mans wife, childe, seruaunt, house, lande, coine, cattall, or any thing, or goodes that be his.

And they also be transgressours of this commaundement, whiche by enuy be sorowful of their neighbours welthe and prosperitie: or be gladd of their sorowe, hynderance, or aduersitie. and also all they, whiche do not sette their myndes and studies, to preserve, maynteyn, and defend vnto their neighbours (as moche as lieth in them) their wyues, chyldren, seruantes, howses, landes, goodes, and all that is theirs. For (as before is declared) this commaundement not only forbiddeth vs to desyre from our neighbour any thinge, whiche is his: but by the same we be also commaunded, gladdely to wyshe and woll vnto hym, that he may quietly possesse and enioy all that god hath sent hym, be it neuer so great habundance. And this mynde we ought to beare vnto euery man by this commaundement, not onely if they be our frendes & louers, but also if they be our enemies and aduersaries.

HERE FOLLOVE CERTAINE NOTES NECESSARIE to be lerned for the better vnderstandinge of the tenne commaundementes.



YRSTE it is to be noted, howe that our lord not onely deliuered vnto Moyses, when he was in the mounte of Sina, two tables of stone, wherein these tenne commandementes were writen with goddis owne fynger, and not by Moyses, ne any other creature: but also

so howe in the same place, and at the same tyme, god thretned to punyshe all them greuously, and extremely, yea to the thirde and fourthe generation, whiche shuld transgresse any

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Exodi. 19.  
& 20.

The notes of the tenne cōmandementes.  
 of the sayde commaundementes. and contrarie, how he p<sup>r</sup>o-  
 mised to shewe mercye, and to gyue lyfe euerlastyng to all  
 them, that shulde obserue and kepe the same. whiche thyng  
 was afterward confyrm<sup>d</sup> by our sauour Christ. For when  
 a certayn great man asked hym, what he shulde do to come  
 vnto the lyfe euerlastyng, Christe answered hym and sayd,  
 If thou wolt come vnto the kyngedome of heuen, kepe the  
 commandementes.

¶ SECONDE it is to be noted, that all the workes of mer-  
 cy, and all good thynges, whiche we be bounde to do, and  
 lykewise al synnes, which we be bounde to eschewe and leue  
 vndone: be sufficiently conteyned and comprised in these two  
 tables. For where as our hole offyce and duetie, as well to  
 god as to our neighbour, standeth in harte, word, and dede,  
 The first foure p<sup>r</sup>ceptes, which be the p<sup>r</sup>ceptes of the first  
 table, conteyne our sayde hole duetie towarde god. The six  
 other p<sup>r</sup>ceptes, whiche be p<sup>r</sup>ceptes of the seconde Table,  
 conteyne our hole duetie towarde our neyghbour. For the  
 fyfste commaundement chiefly sheweth, howe we ought to  
 order our selfe vnto god in our hartes, by pure fayth, hope,  
 loue, and drede. The seconde and fourth sheweth, howe we  
 oughte to order our selves vnto hym in our outwarde actes  
 and dedes. The thirde sheweth, howe we ought to order our  
 selues vnto him in our tongue and wordes. And lykewylse  
 the. v. the. vi. the. vii. and. viii. do shewe, howe we shuld or-  
 der our outwarde actes & dedes vnto our neighbours. The  
 ix. howe we shuld order our wordis and tongues vnto them.  
 And the. x. how we shuld be towarde them in hart & minde.

¶ THIRDELY it is to be noted, That for as moche as out  
 of a good harte, endewed and replenysshed with the loue of  
 god and our neyghbour, spryngeth forth the all good wordes  
 and workes: And out of an yuell hart, boyde of the loue and  
 drede of god, and replenysshed with hate and malpce towar-  
 des our neighbour, spryngeth forth the all euill wordes & wor-  
 kes, accordyng to the sayinge of our sauour in the gossell,  
 where



The notes of the tenne cōmandementes. 78

where he saith, That a good man out of the good treasure of his harte byngeth forth all those thynges that be good: and an euill man out of the euill treasure of his harte byngeth forth those thinges that be euill. Therfore our sauyour Chyriste reduceth all these tenne commandementes vnto two commaundementes, belongynge to the harte, that is to saye, to the loue of god, and our neyghbour. For where as the pharisees came vnto Chyrist, and sayde, Master, which is the greattest commaundement of the lawe? our sauyour answered them, and sayde, The chiefe and the greatest commaundement is, that thou shalt loue, thy lord god, with all thy hart, with all thy soule, and with all thy mynde. And the seconde, lyke to this, is, that thou shalt loue thy neyghboure euen as thy selfe. And in these two commandementes standeth and consysteth all the hole lawe and the prophetes. Mat. 12.

These be the wordes of Chyriste, wherin it is further to be noted, that to loue our lord god with al our hart, soule, and mynde, is to sette all our hole mynde and thought, to knowe hym, to honour hym, to please hym, and to loue hym vnfaignedly aboue all other thynges in the worlde. For he is a ielous god, and wol not be content, oneles we yelde vnto him, our hole harte and loue. And if we shal sette oʒ fyre any part of our harte oʒ loue vpon the worlde, oʒ the fleshe: no dout, god woll not be parttaker of our loue. For he requireth the hole loue of our hartes, and that we shall loue nothing but hym, oʒ for hym. and that so hartely, that (if case require) we shall not refuse to suffre any bodily punysshemente, noʒ yet death for his sake. And this loue towarde hym we doo declare: when we set our myndes to obserue & fulfyll his commaundementes. For as Chyriste sayth in the gospel, He that hath my commaundementes, and kepeth them, it is he that loueth me. And contrarype the loue and charitie of god and our neyghbour (as sayncte Paule sayth) is the fulfyllynge of all the hole lawe. For no doubtte if we loue god aboue all thinges: thanne we loue hym moze than our selves. Ioan. 14.

U.ii.

we loue Rom. 13.

## The notes of the tenne cōmandementes.

**we loue hym moze than our selfe : than woll we folowe in all thynges his wylle, and not our owne. And in lyke maner, if we loue god aboue all thynges : than do we loue hym aboue our neighbour, and so we woll for nothyng fulfyll the wylle of our neighbour ageynste his wylle. and as the loue of god aboue all thynges shuld so kepe, directe, and guyde vs, that for no loue or pleasure to our selfe or to our neyghbour, we shulde wpyllingely transgresse the leaste parte of any of the tenne cōmandementes : In lyke wise the hartie and feruente loue, that we shuld beare to our neighbour, as to our selves, shulde preferue and kepe vs, that we shulde not kyll hym, nor commytte adultery with his wyfe, nor steale his goodes, nor beare false wytnes agaynst hym, nor by any meanes do, speke, or wyshe any maner of euell vnto hym, but we shulde with harte, tongue, and handes, wyshe, speke, and worke all goodnes towarde hym, as sayncte Paule sayth, He that loueth his neyghbour, hath fulfylled the lawe. For these commaundementes, Thou shalt not commytte adulterye, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false wytnes, Thou shalt not desyre, and suche other commaundementes be all compysed in this sayinge, Thou shalt loue thy neyghbour as thy selfe. For if we loue our neighbour as our selfe : than muste we vse our selfe towarde hym, as we wolde that he shulde vse hym selfe towarde vs. that is to say, we must do for hym, as we of reason wylle, and desyre that he shuld do for vs, & desire and wyshe towarde him, as we of reason wold that he shuld desire & wishe towarde vs. This is the law of nature, this is the law of the gospel. And therfore let vs kepe these two cōmandementes: and than we shall kepe the hole lawe. for as sainte Paule saith, The fulfyllinge of the lawe is loue and charitie.**

Rom. 13.

Mat. 22.

**FOURTHLY** it is to be noted, that there be thre considerations, for the whiche all true christen men ought to employ theyr labour and diligence, to knowe these tenne cōmandementes. The fyrste consideration is, for that in these com-  
mande-



inādmentes god hath sufficiently declared vnto vs his wil & plesure, aswel what he wold haue vs to do, as what he wolde haue vs not to do. The second consideration is, fo: that we may know hereby our infirmitie, sunne, and damnation. fo: whan we loke earnestely vppon these commaundementes of god, and consider what thingis god requirerh of vs in them: we shall see our selues as in a myrrour o: glasse, & shal easily perceyue, how far we be from the true & perfit obseruyng of the same cōmandementes. and so we shal perceyue our owne defautes, our owne myserie, noughtynes, & our owne damnable estate, as saint Paule saith, By the lawe of the commaundementes we may knowe our synnes. The thyrdd consideration is, fo: that by these cōmandementes, we may also attayne the knowlege of goddis mercye. fo: whan we perceyue, that of our selves we haue no strength, goodnes, o: life eternall, but weakenes, synne, and euerlastyng death: than we may euidently se, howe moche nede we haue of the mercy of god, and to haue a sauour and redemer to paye a ransome fo: our synnes, and to delyuer vs from euerlastyng captiuitie, damnation, and deathe, due vnto vs fo: the same. And therfore saynt Paule sayth, The lawe was our schoole mayster, conductour, and leader vnto Christ, that we myght be iustified by faythe, that is to saye, by goddis mercy, whiche Christe obteyned fo: vs.

Roma. 3.

Gala. 3.

¶ FIFTELY it is to be noted, that althoughe these lawes and commandementes of god, teach vs what is good, and what we shulde do to please god: yet they gyue not vnto vs strength and power to do the same: but all such strength cometh of god, by his synguler grace & gyft. And therfore as almyghty god taught vs by his prophete Moyses, what we shulde do: so he taught vs by his sonne Iesu Christe, what we shulde as ke. fo: as these tenne commaundementes doo teache vs, what is goddis wyl, so the Pater noster teacheth vs, that we shulde dayly and continually praye to the father of heuen, that it may please hym, to gyue vs his helpe & grace,


¶.iii.

to do

The interpretation of  
to do all his wpll, that is to saye, to do all that is good, and  
eschewe that is puell. For surely god commandeth vs thin-  
ges, whiche we, of our selves can not do : bicause we might  
lerne, what of hym we shulde aske. And therfore after the  
declatation of these tenne commandementes in maner as is  
before expressed, we shal descende nowe vnto the declaration  
of the Pater noster.

HERE FOLOVVETH THE FOVRTH PARTE  
of this Treatise, conteynynge the exposition of the  
Pater noster, and the Ave Maria.

The Pater noster deuided into seuen petitions.

- 1  VR FATHER that art in heuen, thy name  
be halowed.
- 2 Thy kyngdome come vnto vs.
- 3 Thy wpll be done and fulfylled in erthe, as  
it is in heuen.
- 4 Gyue vs, this daye our dayly brede.
- 5 And forgyue vs our trespasses as we forgyue theym that  
trespasse agaynste vs,
- 6 And leade vs not in to temptation,
- 7 But delpuer vs from the euill. Amen.

The sense and interpretation of the fyrst Petition.

**O** GOD ALMIGHTY our moste dere heuenly father,  
whiche of thyne infinite beneuolence, and onely mercy  
hast taught, and commaunded vs, by thy onely and dere be-  
loued sonne Iesu Chyste, to beleue constantly : that for his  
sake, thou haste admytted vs into the nombze of thy chyl-  
dren, and made vs the veray enheritours of thy kyngedome.  
(where as in dede thou mightest, of iustice and good right,  
haue vtterly renounced and refused vs for thy chyl dren, and  
haue ben a strait and a greuouse Judge against vs sinners,  
for as



for as moche as we haue so oft, and so abhomyvably offended, and transgressed thy godly and most holy wyl, and haue gyuen the so iuste occasion of dyspleasure agaynst vs) Lo here we nowe thy chyldren, haupng conceiued in our hartes ferme and stedfaste truiste of thy fatherly loue towarde vs, and lamentynge in our hartes to see, howe many wayes thy godly name is dyshonoured & blasphemed here in this vale of myserie. We moste humbly, and euen from the rote, and botome of our hartes beseeche and praye the, that thy name may be halowed, honoured, praised, and glorified, amonge vs here in this world. Make (we beseeche the) that al wythe craftes, and false charmes, may be vtterly abolished among vs. Cause all coniurations, by the whiche Satan, or other creatures be enchaunted, to cesse by thy blessed name. Make that all false fayth, by the whiche men eyther mistrust the, or put theyr confidence in any other thyng than in the: may be destroyed. Make that all heresies and false doctrynes maye banyshe awaye, and that thy worde maye be trewely taught and set forth vnto al the worlde, and that all infidels maye receyue the same, and be conuerted vnto the right catholyke faith. Make that we be not deceyued by hypocrisie, or counterfayting of trouthe, of rightuousnes, or of holynes. Make that no man swere in vayne by thy name, or abuse thy name to lye, or to deceyue his neighbour. Kepe vs from pride, and from the vayne ambition and desyre of worldely glorie and fame. Kepe vs from all enuie, malice, couetousnes, adultery, glotentie, slouth, from backbytynge, and sclaundering, of our neyghbours, and from all other yuell and wycked thoughtes, and dedes, wherby thy name may be dyshonoured and blasphemed. Graunt vs that in al perylls and daungers we may runne vnto the, as vnto our onely refuge, and call vpon thy holy name. Graunt, that in our good wordes and workes, we may only please and magnifie the. Kepe vs from the moste damnable synne of vnkynndenes towarde the. Graunte, that we, whiche do alredy professe thy ryghte fayth

The interpretation of

faith, may still continue in the same: and may declare and  
 expresse the same, as wel in our outward conuersation, as in  
 professing the same with our mouth. Graunt, that by our  
 good life and our good workes all other may be moued to  
 good: and that by our euill workes and synnes no man may  
 take occasion to slander thy name, or diminish the thy laude &  
 prayse. kepe vs that we desire nothing, which shuld not re-  
 tourne to the honour & praise of thy name. And if we aske  
 any suche thinge: heare not our folyshenes. Make that our  
 life be suche, that we may be truly founde thy chyldren in  
 dede, and that we shall not in vayne call the our father: but  
 that in all thynges we maye studie and seke for the honour  
 and glory of thy name.

¶ FOR THE better and more ample declaration of this first  
 petition, we thinke it conuenient, that all byshops and prea-  
 chers shal instruct and teach the people, committed vnto their  
 spirituall charge, firste, that our sauour Iesu Christe, was  
 the auctor and maker of the Pater noster. And that therefore  
 like as he was of infinite wysdome and of infinite loue and  
 charitie towardes vs: Euen so all christen men oughte to  
 thinke and beleue, that the same prayer is the mooste excel-  
 lent, and the mooste sufficient and mooste perfite of all others.  
 And surely soo it is in veray dede. For neither there is any  
 thyng in this prayer superfluous, neither there wanteth  
 any petition, suite, or requeste, whiche may be necessarie for  
 our iourney & passage in this worlde, or for our furtherance  
 to the attayning of the life and glory euerlastyng.

Psal. 9. et  
 Psal. 118. et  
 Psal. 137.  
 et. Pro. 3.  
 et. Sapi. 8.  
 Matt. 7.

¶ SECONDE, that every good christen man may be assu-  
 red to attayne his requestes, made in this prayer, if he shall  
 enforce hym selfe, and applye his hole harte, and will to the  
 will and grace of hym, vnto whom this prayer is made, and  
 also if he shall better and offer the sayd petitions inwardely  
 with his harte, and with suche confidence and truste in god,  
 as he requireth. For surely no prayer is thankfull vnto god,  
 prophete



but that, whiche springeth frome the harte. And therfore the prophete Dauid cryeth to our lord with all his harte. And Moyses is noted to crie out alowde, whan he spake no word with his mouthe: but he spake alowde in his harte. And our lord by his prophete noteth, that some praye with their lippes, and in their harte mynde nothyng lesse than that, whiche they pray for. And therfore who so euer entendeth by sayeng of this Pater noster, to attayn that he despyeth in the same he muste first here hym selfe, and vnderstande what he saith, and so conioyne the worde of his mouth with the same word in his hart, and say, as the prophete Dauid sayd, The hymnes and praisynge, whiche I shall yelde to the good lord, shall issue out frome the inwarde lippes of my harte, to the lippes of my mouthe: whanne I shall synge lawdes and prayes vnto the.

Esai. 29.  
Mat. 15.

Psal. 70.  
et. 18.

THIRDLY, that all chrislen men ought to conceyue great comfote, and ioye in that they be taught and comaunded in this prayer, to take almighty god for their father, and so to calle hym. If our soueraygne lord the kynge wolde saye to any of vs, take me for your father, and so call me: what ioy in harte, what comfote, what confidence, wold we conceiue of so fauourable and gracious wordes? Moche more than incomparably haue we cause to reioyse, that the kynge and prince of all princis sheweth vnto vs this grace and goodnes to make vs his childre. And surely as the natural sonne may assuredly truste, that his father wold do for him, al thinges that may be for his setting forth, and aduancement: euen so we may vndoubtedly assure our selves, that hauing almighty god to our father, we shal lacke nothyng, neither in this worlde, nor in the worlde to come, which may be profitable and expedient for vs towarde the euerlastyng inheritance, whiche our heuenly father hath prepared for vs.

FOURTHLY, that like as this worde Father declareth the great beneuolence, mercy, & loue of god towarde vs: soo it admonyssheth vs agayn of our duetie towarde him, & howe

¶

we be

## The interpretation of

we be bounde to shewe agayn vnto him our hole hartt loue, and our obedience, and redynes to fulfyll all his preceptes, and commandementes with al gladnes and humilitie. And therfoze who soo euer presumethe to come to god with this prayer, and to call hym Father, and yet hath not full entente and purpose to vse hym selfe in al thynges lyke a kynde and an obedient sonne: he commeth to hym as Judas came to Christe with a kysse, pretendinge to be his frende and his seruauant in callinge hym mayster, and yet he was in dede a traytour to hym, and a deadely enemye. And fo: this conspideration euery christen manne, that entendeth to make this prayer, ought inwardely and throughoutly to enserche and examyne hym selfe. And if he fynde in hym selfe any notable cryme, fo: the which he maye be ashamed to call god his father, let hym accuse hym selfe thereof to god, and recognise his vnworthynes, sayinge as the prodigal sonne sayde: father, I haue offended the, I am not worthy to be called thy sonne. And with entiere repentaunce, and with serine purpose, and entente to amende his noughty lyfe, let hym lyfte vp his harte vnto his celestiall father, And let hym call fo: his grace of reconciliation: and then lette hym boldely saye this Pater noster.

Luc. 15.

¶ FIFTLY that in these wordes, Our father, is signified, that we ought to beleue, not onely that almyghty god is the commune father of all christen people, and equally and indifferently regardeth the ryche and the pooze, the fre & the bonde, the lord and the subiecte, but also that all christen people be Christes owne betherne, and the verye coenheritours and compartioners with hym in the kyngedome of heuen, and fynally that al christen men be betherne to gether, and haue all one father, whiche is god almyghty. And that therfoze we ought not onely to be of one spryte towarde our sayde father, & to employ and endeuour our selves to the vttermost to please hym, and to kepe his lawes and commandementes: but we ought also eche to consent with other in partyte loue and

Ephe. 4.



And charitie, and eche to helpe and further other towarde  
our sayde enheritaunce in heuen, and synally in all our pray-  
ers to god eche to compyse other, and to pray for other. lyke  
as in this Patier noster we be taughte to saye, Our father gve  
vs our breadde, fygve vs our synnes, suffre vs not to falle in  
temptation, and delvuer vs from yuell.

**SIXTELY** by these wordes, whiche arte in Heauen, we be  
taught, that we ought to haue, not onely an inwarde desyre,  
and a great care and studie to come to that place, where our  
heuenly father is: but also an inwarde sorowe and grieve,  
that we be so longe kept from the presence of our heuenly fa-  
ther, & be subiect here vnto so manifelde cures & thoughtes,  
to so many troubles and miserie, and to so many, and so gre-  
uouse perylls and daungers of the worlde, of synne, and  
of the dyuell. For lyke as a lounge chylde is euer desyrus  
to be where his father is, and if his father shall departe to  
any place, he woll lamente and be sorre, oneles he maye go  
with hym, and in his absence he woll moorne, and at his re-  
tourne he woll be ioyfull: euen so ought we desyre euer to be  
with our heuenly father. And to se that our conuersation be  
all withdrawen from the worlde, the fleshe, and the dyuel, &  
be set in heuen and heuenly thynges, as saynct Paule saith.  
And we oughte continually to wayle, and lamente, bycause  
we be not with our heuenly father, saying with the prophete,  
woofull am I, that my dwellynge vppon the erthe is soo  
moche prolonged.

Ephe. 4.  
Philip. 3.

Psal. 119.

*The sense and interpretation of the seconde petition.*

**G**OD ALMIGHTY, our moste mercyfull father, we  
thy wretched chylzen moste humbly beseeche and praye  
the, helpe vs by thy grace, not onely that we may attayn and  
come to thy kyngedome in heuen after this mortall lyfe: but  
also that in this present lyfe we maye be delvuered from the  
kyngedome and power of the dyuell and synne. and that we  
X.ii. maye

The interpretation of

may lyue vnder thy dominion and kyngdome, whiche is the kyngedome of innocency and grace. We confesse and knowlege our foly, our blyndenes, yea and our extreme vnkynnes towardes the our most mercyful father, in that we haue so wyllyngly and gladly forsaken the so myghty and so graciouse a kyng, and haue gyuen our selves to serue the diuell, whiche hath euer hated vs, and lyke a moste cruell and wycked tyranne hath euer verid and troublid vs, no: neuer goth about any other thyng, but to distroy vs: where as thou our mercyfull father haste created and made vs, whan we were nothyng, haste redemed vs, whan we were damned, & haste ordeyned euerlastyng lyfe for vs, whan for oure synnes we shulde haue ben iudged to euerlastyng deathe. And therfore consyderyng now this our owne madnes & ingratitude, and being werie of this miserable thraldome, and bondage, whiche we susteyne vnder this kyngdome of the diuell & synne: help vs (we pray the) most dere father, & we may escape from out of this most wretched thraldome & captiuite, and that we may be subiect vnto thy kyngdome. Gyue vs before al thynges true & constant fayth in the, & in thy sonne Iesu Christ, & in the holy gost. Giue vs pure loue and charite towardes the & all men. Kepe vs from infidelitie, desperation, and malice, whiche myghte be the cause of our destruction. Delyuer vs from dissensions, couetousnes, lecherie, and al euyl desyres & lustes of synne. Make the vertue of thy kyngedome soo to come, and to reigne within vs, that all our harte, mynde, and wyttes, with all our strength inwarde and outwarde, maye suffre them selfe to be ruled by the, to serue the, to obserue thy comandementes and thy wyll, not them selfe, the fleshe, the worlde, or the dyuell. Make, that thy kyngedome ones in vs begonne, may be daily encreased, and go forwarde more and more. Suffre not the subtile and secrete hate or slouth, whiche we haue to goodnes, to rule so in vs: that it shal cause vs to loke backe agayne, and to fall into synne. Gyue vs a stable purpose and strength, not only to begynne the lyfe of innocency



innocence in thy kyngedome: but also to procede earnestly in it, and to performe it. Lighten oure eien, lest we slepe oꝛ be werpe in good lyfe ones begonne: and soo suffre our ennemie, to bypunge vs agayn vnder his power. Graunt, that we may continue in goodnes: and that after this kyngedome, whiche is begonne in this lyfe, we maye come vnto thy heauenly kyngedome, whiche endureth euer.

Psal. 12.

**F**OR THE better vnderstandynge of this seconde petition, we thinke it conuenient, that all bishops and preachers shall instructe and teach the people, commytted vnto theyr spirituall charge, that this seconde petition is very necessarie. For no doubt our auncient ennemie the dyuelle, gothe aboute continually by all crafte and meanes to deceyue vs, and to bypunge vs vnder his power and dominion. And surely so longe as pride, oꝛ disobedience reigneth in vs, so longe as ire, enuy, wyathe, oꝛ couetousnes reigneth in vs, so longe as flouth, glottony, lecherie, oꝛ any kynde of synne reigneth in vs: so longe we be vnder the dominion and kyngedome of the diuell. For the diuell (vndoubtedly) is kyng euer all the chulderne of pride, that is to say, ouer al them, that be sinners, rebelles, and disobedient vnto god. And for asmoche as it is not in our powers to delyuer our selves from vnder this tyrannie of the dyuell, but only by goddis helpe (for our perdition and vndoinge is of our selves, but our helpe and saluation is onely of god, as saith the prophete Osee) therfore is it very necessarie for all true christen people, to make this petition incessantlie vnto oure heauenly father, and to beseeche hym, accordynge to this doctryne of Christe, that by his grace and helpe, we maye escape the domynyon and power of the dyuelle, and that we may be made subiecte vnto his heauenly kyngedome.

Osee 13.

The interpretation of  
The sense and interpretation of the thyrd petition.

**F**ATHER GRANTE vs we beseeche the, that lyke as  
thy holy Angels and Sayntes in heuen, in whom thou  
reignest parfytely and holy, do neuer cesse, ne shall cesse to  
glozfy the, and prayse the, and to fulfyll thy wyl and plea-  
sure in all thynges, and that mooste redyly and gladly, with-  
out any maner of grutchynge or resistynge therunto, know-  
inge certaynely and clerely, that thy wyl is alway best: Euen  
so we thy chyl dren here on erthe maye dayly and continually  
1. Petr. 1. prayse the, by our holy conuersation in good woikes, & good  
lyfe, & that we may from tyme to tyme so mortifie our owne  
carnalll affections and puel desires, and so renounce and de-  
ny our owne corrupte and synfull appetite, and wyl, that we  
maye be euer redy like lounge chyl dren, humblye, lowely,  
and obcdiently to approue allowe and accomplishe thy wyl  
in all thynges, and to submytte our selfe with all our harte  
vnto the same. And to knowlege, that what soo euer is thy  
wyl, the same is most parfyte, mooste iuste, mooste holy, and  
most expedient for the welthe and helthe of our soules. Giue  
vs true and stable pacience, when our wyl is letten and bro-  
ken. Graunte vs, that whan any man speketh or dothe any  
thyng contrarye to our wyl, that therfore we be not out of  
pacience, neyther curse or murmure. Graunte, that we seke  
not vengeaunce agaynst our aduersaries, or theym, whiche  
let our wyl: but that we maye say well of them, and do good  
to them. Endue vs with thy grace, that we maye gladly suf-  
fre all diseases, pouertie, dispysinges, persecutions, and ad-  
uersities, knowyng that it is thy wyl, that we shuld crucifie,  
and mortifie our wyls. Make vs, that we impute not to the  
dyuell or puell men, when any aduersite chaunceth vnto vs:  
but that we maye attribute all vnto thy godly wyl, and giue  
the thanks therfore, whiche doste ordeyne al suche thynges  
for our weale and benefytte. Giue vs grace, that when soo  
euer it shall please the to call vs out of this transytoie lyfe,  
we



we maye be wyllyng to dye, and that for thy wyl, we maye make our deathe gladly: so that by feare or infirmitie, we be not made disobedient vnto the. Make, that al our membes, eyes, tongue, harte, hande, and feete, be not suffered to followe theyr desyres: but that all maye be vled to thy wyl and pleasure. Gyue vs grace, that we malyciously reioyse not in theyr troubles, whiche haue resisted our wyl, or haue hurted vs: nor that we be enuiously sorry, when they prospere, & haue welfare. And fynally that we maye be contented and pleased with all thynge, that is thy wyl.

¶ FOR THE better vnderstandyng of this thyrde petition we thinke it conuenient, that all byshoppes and preachers, shall instructe and teache the people, committed vnto theyr spirituall charge, howe that by the occasion, and euer sythe the disobedience and synne of our fyrst father Adam: the wil of man hath ben so corrupted with originall synne, that we be all vtterly enclyned to dysobeye the wyl and preceptes of god, and so to loue our selves, & our owne wylles, that without a special grace and a synguler inspiration of god, we can not hertely loue neyther god nor man, but in respecte to our selves, as we maye haue benefytte and commoditie by them.

Item that we haue this corruption in our nature, and this inordinate loue of our selves from Adam, as it were by enherytaunce: and that it goethe from one to an other, from the fathers and mothers vnto the chyldren, as soone as they be conceaued within theyr mothers wombes. For as the chyldren take of theyr parentes theyr originall and natural qualities & conditions: euen so they receyue with the same this originall corruption of nature, whiche commeth by original synne. And though the parentes be neuer so cleane purged and pardoned of their originall synne, by baptyisme, and by the grace and mercy of god, and be drawen bp from the loue of theyr selves, and of these worldely thynges vnto the pure loue of god: yet neuertheles the chyldren of them begoten, be con-

### The interpretation of

be conceaued and borne in original sinne and corruption, louyng the selves better than god or man. like as corn, though it be neuer so cleane wynnowed and purged from chaffe, yet if it be sowen, the yong sede is full of chaffe ageyne, vntyl it be wynnowed and made cleane: Euen so be the children borne full of chaffe and corruption of originall synne, vntill that by baptisme in the blode of our sauour Iesu Christe they be washed and purged, as their parentes were.

Item that soo longe as we be in this mortall lyfe, we shall neuer be so cleane purged from this concupiscence and this inordinate loue of our selfe, and of this world, and of worldly thinges and pleasures: but some rote wolle euer remayne of this corrupte weede. whiche (if the grace of god helpe vs not, and we also applie not all our forces to mortifie & ouercome the same) no doubtte woll so ouergrowe the hoole gardyne of our hart, that there shalbe lefte no good herbe therein, but it shalbe so ouergrowen with the loue of our selfe and of this worlde, that the loue of god and our neighbour shal continually decay from tyme to tyme, and at length it shall growe, not onely to a neglygence and a small regardynge: but also vnto an vtter contempte bothe of god and of oure neighbour, and than we shal appertayne holly vnto the cite of the dyuel. For as saynt Augustine sayth, There be in this worlde two cities, the one buylded by god, in the whiche he reigneth as a most graciouse lord & kyng: Thother is buylded by the diuel, wherein the diuel reigneth as a most mercylesse & cruel tyranne. The cite of god consisteth, & is inhabited of them, which loue god so moch, that for to accomplishe his wyl and comādementes they be content to refuse their owne wylles and pleasures. The cite of the diuell hath inhabitantes all suche as loue them selves soo moche, that (for to haue their owne wylles and pleasures here in this world) they care not or lytle regarde the wyl, pleasure, and comādementes of god. And therefore surely we haue greatte nede continually to pray (accoyding to Christs doctrine in this

thynde



thirde petit ion) for aide vnto our heuenly father, that being thus clothed and encombred with this corruptible flesh here in this worlde (whiche dulleth and draweth downe mannes mynde, as the wyse man saith) It may please hym to grafit vs the grace, that so longe as we lyue here, we may fulfyll his wyll in all thynges, and not our owne, and so to haue a dwelling place in his citie. And contrarpe that the dyuelle may neuer haue power to take vs, and to brynge vs vnto his citie and possession.

*The sense and interpretation of the fourthe Petition.*

**O**UR HEVENLY father we beseeche the, giue vs this daye our dayly breadde. Gyue vs meate, drynke, and clothynge for our bodies. Sende vs encrease of corne, fruite, and cataille. Gyue vs helthe and strengthe, reste, and peace, that we may leade a peasible and a quiete life in al godlynes, and honestie. Graunte vs good successe in all our busynes, & helpe in aduersitie and peril. Graunt vs, we beseeche the, al thynges conuenient for our necessitie in this temporalle life. And to the, to whom thou doest vouchsafe to giue more than they owne portion necessarie for theyr vocation, and degree: gyue thy grace, that they maye be thy diligent and true dispensatours and stewardes, to distribute that they haue (ouer and aboue that is necessarie, consyderynge theyr astate and degree) to them that haue nede of it. for so (good lord) thou doest prouide for thy poore people, that haue nothing: by the whiche haue of thy gifte sufficient to relieue them selfe and other. And gyue also thy grace to vs, that we haue not to moche sollicitude and care for these transitoire and vnstable thynges: but that our hartes may be fixed in thynges, which be eternall, and in thy kyngedome, whiche is euerlastynge. And yet more ouer (good lord) not only giue vs our necessaries: but also conserue that, thou dost gyue vs, & cause that it maye come to our vse, & by vs to the poore people, for whom

### The interpretation of

by vs thou hast prouided, Giue vs grace, that we may be fed and nourished with al the lyfe of Christ, that is to say, both his wordes, & workes, And that they may be to vs an effectual example & spectacle of al vertues. Graunte, that al they, that preache thy worde, may profytably & godly preache the, & thy sonne Iesu Christ through all the worlde. And that al we, whiche here thy worde preached, maye so be fedde therewith, that not onely we maye outwardely receaue the same: but also digest it within our hartes, and that it may so worke and fede euery part of vs, that it may appere in all the actes and dedes of our lyfe. Graunte, that the holy sacramente of the Altare, whiche is the breade of lyfe, and the veray fleshe and bloude of thy sonne Iesu Christe, maye be purely ministered and distributed to the comforte and benefytte of all vs thy people: and that we also maye receyue the same with a ryghte faythe and partytte charytie, at all tymes, when we ought to receyue the same. and specially agaynst our deathe, and departynge out of this worlde, so that we maye be than spiritually fedde with the same to our saluation, and thereby enioye the lyfe euerlastynge. Gyue vs an inwarde hungre & thyrste to haue thy worde, & the rightuouse liuing, taught in the same. Graunt this also mercifull father, that al false doctrines, contrary to thy worde, whiche fedeth not but poysoneth, and kylleth the soule, maye be vtterly extincte and cast awaye out of thy Church, so that we maye be fedde aswell with the true doctrine of thy worde, as with al other thingis necessary for vs in this lyfe.

¶ FOR THE better vnderstandyng of this fourth petition, we thinke it conuenient, that all byshops and preachers shal instructe and teach the people, committed vnto their spirituall charge, fyrst, howe that our lorde teacheth vs not in this petition to aske any superfluous thynges, or thinges of pleasure or delyte, but only thinges sufficiente. And therfore he byddeth vs onely aske breadde, wherein is not ment superfluous



perfluous riches oꝝ great substance oꝝ habundance of thynges aboue our astate and condicion: but suche thynges only as be necessary and sufficient foꝝ euery man in his degree.

And that this is the meaning of this worde, saint Paule declareth at good length, where he saith, we haue brought nothyng into this world, ne shal take any thyng with vs, whan we shal departe hense. And therfoze if we haue meate and drinke and clothe, that is to say, thynges sufficient, we ought to holde our selfe content. Foꝝ they, that set their myndes of ryches, and woll haue superfluities, moze than nedeth, oꝝ is expedient to their vocation: they fall into dangerous temptations, and into the snares of the dyuel, and into many and vnprofitable and noysome desyres, whiche drowne men into perdition, and euerlastyng damnation. foꝝ the spryng and rote of all euyls is suche superfluous desire. The wise man also makynge his suite to our lorde sayth, Geue me nerther pouertie ne excelle, but only thynges sufficient foꝝ my liuing, lest that haunyng to moche I be prouoked to denye god, and to forgette who is the lorde: and on thother syde, lest that by pouertie constrayned, I falle vnto thefte, and forswear the name of my god. These two wyse men, the one of the olde, and thother of the newe testamente, agree with the lesson of our saluour, Bothe aske bzeade, that is thynges necessarie, and bothe refuse and renounce superfluities, as thynges vnprofitable, daungerous, and noysome.

¶ SECONDE, that in these wordes of our saluour Iesu Chyste, be reprobued all those persones, whiche eate not their owne bzeade, but deuoureth other mens bzeade. Of whiche sorte be all those, whiche lyue of raupn and spoyles, of theft, of extorcion, of craft, and deceite. Item all they, whiche neyther labour with their handes, noꝝ otherwise apply their study, industry, and diligence to some thyng, whiche is good and benefictall in the comune weale, and to the honoure of god, but lyue in ease, rest, ydelnes, and wanton pleasures, without doing oꝝ caringe foꝝ any suche thinge.

Y.ii.

Item

1. Tim. 6.

Prover. 3.

## The interpretation of

Item all they, whiche being called in this worlde, vnto any rourne, office, or auctoritie, do abuse the same, and do not employ them selfe according to their vocation.

¶ THIRDELY that although we be bounde by labour, or other laufull meanes to prouyde for our selves from tyme to tyme a sufficient lyuynge: yet we muste surely beleue, & trust, that our father in heuen prouydeth for vs also, and that all our owne prouysion, and industrie is in vayne, withoute his prouision. For it is he that gyueth vnto vs, and taketh from vs, at his pleasure more or lesse. Therefore not withstanding all our owne labour, industrie, and diligence: yet we muste thanke hym for all that we haue. of hym must we hange. in hym must we caste our hole hope and trust, that he shal sende vs sufficient, and in noo wyse mistruste hym. For if he prouyde sufficiently for all fyshes and byrdes, and other creatures, whiche labour not for their lyuynge as we doo: howe moche more ought we, beinge his owne childerne, and also vsinge all labour and diligence to get our liuynge, to trust that our father, whiche hath all thynges in his disposition, wyll see vnto vs, that we shal lacke nothyng necessaric. And as the husbande man tylleth and soweth his grounde, wedeth it, and kepeth it from destroyng, and yet he prayeth to god for thenclease, and putteth all his truste in hym to sende hym more or lesse at his pleasure: Euen so besydes our owne diligence, policie, labour, & trauayle, we must also pray daily to god, to sende vs sufficient. and we must take thankfully at his handes all that is sente. and be no further carefull, but put our hole confidence and truste in hym. For our sayour

Matt. 6. Christe saythe in the gospell, I say to you, be not careful for your lyuynge, what you shal eate, ne what clothes you shal weare. Is not lyfe better than your meate, and your bodye better than your clothing? Loke vpon the birdes of the airc, they sowe not, they reape not, they byynge nothyng into the barne: but your heuenly father feedeth them. Be not you of more price then they? Loke vpon the lillies in the fildes, they labour



laboure not, they spyne not, and yet I tell you, that Salamon in all his preciousse and royall apparayl was not so clothed as one of them. Therfore care you not for these thingis. Leauē this care to them, that knowe not god. Your heuēly father knoweth, that you haue nede of all these thynges. but seke you fyrste the kyngedome of god, and his ryghtuousnes: and than god shall caste all these thynges vnto you.

These be the wordes of Chyste, ful of good and comfortable lessons, that we shulde not care, ne set our hartes to moche vpon these worldly thynges: ne care so moche for to morowe, that we shal seme to mistruste our lorde. And that we shuld sequester this care frome vs, and seeke for the kyngedome of god, and employe our selves holly, to the gettinge therof: and than he maketh a comfortable promyse, that we shall not lacke thynges necessary for vs. And although our lorde hath so prouided for some, that they haue all redy sufficient and plentie for many days or yerres: yet that not withstandynge they ought to make this petition to god, and say, Gyue vs this daye our dayly breade. For as moche as they? substaunce (though it be neuer so great) like as it coulde not haue ben gotten without god hadde sent it: soo it canne not prosper and continue, except god preserue it. For howe many great ryche menne haue we knowen sodenly made poore, some by fyre, some by water, some by theft, some by exchequer, & many other wayes? Was not Job the one day, the rychest man that was in all the Elhande: and the morowe after had vterly nothyng? It is therefore as nedefull to praye our lorde to preserue that, he hath gyuen vs: as to praye hym to gyue it. For if he gyue it, and doo not preserue it: we shall haue no vse of it.

¶ FORTHELY that by this breade, whiche our sauour teacheth vs to aske in this petition, is principally mente the worde of god, whiche is the spirituall breade, that fedeth the soule. For as the body is nourished, brought vp, groweth, and fedeth with breade and meate: so nedeth the soule euen

Matt. 4.

The interpretation of  
from our yowth to be nourished & brought vp with the word  
of god, and to be fedde daily with it. And lyke as the bodie  
will faynte and decay, if it be not from tyme to tyme releued  
& refreshed with bodily sustynance, euen so the soule waxeth  
feble and weake towarde god, oneles the same be continu-  
ally cherished, refreshed, and kepte vp with the word of god,  
accordynge to the saying of Chyste, A man lyueth not with  
meate onely, but by euerye worde that procedeth frome the  
mouthe of god. And surely there is no other thyng that can  
fede and comforte the soule, but onely this bread of the word  
of god. For if we haue aduersitie in this worlde, as pouer-  
tie, sycknes, imprisonment, and such other myseries, where  
shuld we seke for comfort, but at goddis wordis: if we think  
our selfe so holy, that we be without synne, where shulde we  
fynde a glasse to see our synnes in, but in the worde of god?  
If we be so full of synnes, that we be lyke to fal in to despe-  
ration, where canne we haue comforte, and lerne to knowe  
the mercy of god, but onely in goddis worde: where shall  
we haue armure to fyghte ageynste our thre greatte enne-  
mies, the worlde, the fleshe, and the diuell, where shall we  
haue strength and power to withstande them, but onely as  
Chyste dyd in and by the worde of god: And fynally yf we  
haue any maner of sycknes or disease, in our sowles, what  
medicine or remedy can we haue, but only the word of god:  
So that the worde of god is the veray bread of the soule.  
And therfore as well for this bread of the soule, as also for  
the bread and daily sustenaunce of the bodie, our saluyour  
Chyste teacheth vs to pray in this fourthe petition.

The sense and interpretation of the fyfte Petition.

OVR HEAVENLY father, loo we wretched synners,  
knowlegynge and confessynge vnto the our mooste mer-  
cyfull father, the greate and manyfolde synnes, wherewith  
oure conscience is continually combyed, and haupnge none  
other



other refuge, but vnto thy mercy, we moſte humbly beſeche the, comfort our conſcience bothe nowe and in the howre of our deathe, whiche is nowe abaſhed and aſhamed to loke vpon our ſynne and iniquitie, and than alſo ſhall be more aſhamed and afrayde, remembryng thy harde and ſtraight iudgement, which ſhal than be at hande. Gyue vs thy peace in our hartes, that we to our comforte may loke for thy iudgement. Entre not into iudgement againſte vs with the ſtraite extreme of thy iuſtice. for in thy ſyght no man ſhall be founde innocent or rightuous, but manyſolde ways to haue ſynned againſt the. Gyue vs grace dere father, not to ſtycke, ſtay, or growde our ſelves in our own good workes, or deſeruings: but to giue and ſubmit our ſelves plainely and faithfully, to thyne infinite and incomparable mercy. Helpe and comfort all mens conſcience, whiche in poynte of death, or in any ſuche other temptation are vexed with deſperation. Forgyue bothe them, and vs, our offences, comfort vs, reſreſhe vs, and be reconciled vnto vs. Judge vs not after the accuſation of the dyuell, and our wretched conſciences, neyther here the voyce of our enemies, whiche accuſe vs day and night before the. But lyke as we forgyue them hartely which treſpaſſe agaynſte vs: Euen ſo we beſeche the forgyue vs the manyſolde ſynnes, wherby from our youth we haue prouoked thy diſpleaſure, and wraſthe agaynſte vs, and dayly do prouoke it, by doinge that is euell, and omittinge that is good, And ſo waſhe our ſynnes dayly more & more, through the bloude of thy ſonne and our ſauour Jeſu Chryſte. And forasmuche as it is all repugnant, & contrary vnto our fraile and corrupte nature, to loue them, whiche hate vs, or to forgyue them (without reuengynge) which do hurte or offende vs: gyue vs (we beſeche the) this heuenly grace, and make thou our hartes ſo meke and gentyll, that we maye gladely and vnſaynedly forgyue them, whiche haue hated or hurted vs in worde or in deade, and that we maye behaue our ſelfe vnto all men, frendes and foes with ſuch mercy, gentylnes,

and

Pſal. 143

The interpretation of  
and kyndenes : as we wolde desyre not onely that they, but  
also that thou, good lord, shuldest vse vnto vs. For we can  
not other wise truste o: loke for any forgyuenes o: remission  
of our trespases at thy handes: oneles we shal, according to  
thy commaundement, forgyue all theym that haue trespas-  
sed in any wise ageinste vs.

FOR THE better vnderstandyng of this fyfte Petition,  
we thinke it conuenient, that all byshops and preachers, shal  
instructe and teache the people, commytted vnto their spiri-  
tuall charge, that no manne oughte to glozie in him selfe, as  
though he were innocent, and without synne: but rather that  
euery good christen man (without exception) ought to know  
ledge hym selfe to be a synner, and that he hath nede to aske  
forgyuenes of god for his synnes, and to requite him of his  
mercy. For doubtles he dayly commytteth synne, whiche is  
commaunded dayely to aske remission of his synnes. And  
1. Ioan. 1. saynt Iohn saith in his epistle, If we saye, that we be with-  
out synne, we deceyue our selves, and trouthe is not in vs.

SECONDE that god wol not forgyue vs our synnes, but  
vppon condicion, that we shal likewise forgyue all theym,  
whiche trespasse ageinst vs: and that not in tongue onely,  
but also in our hartes. And that this is a certayne sure lawe  
and decree of god, Christe declareth in sondry places of the  
gospell. For fyyste by expresse wordes Christe saythe, If you  
Matt. 6. forgyue men their offences done ageinste you: your heuenly  
father woll forgyue you your offences. And if you woll not  
forgyue theym that offende you: be you assured, your father  
woll not forgyue you your offences. And in an nother place  
Matt. 18. whan Peter came to our lord, and demanded of hym, howe  
ofte he shulde forgyue his brother, whiche had offended him,  
and whether it were not sufficient to forgyue hym seven ty-  
mes? Our lord answered hym and sayde, I telle the Peter,  
that thou oughtest to forgyue hym, not onely seven tymes,  
but seuenty tymes seven tymes, meanyng therby that from  
tyme



tyme to tyme, we muste continuallye forgyue our brother, or  
 neyghbour, although he trespasse ageinst vs neuert so often.  
 And Chryste also declarthe the same by a Parabole. There Mar. 18.  
 was (sayth Chryste) a kynge, whiche callynge his seruantes  
 vnto an accompte, and fynding that one of them shuld owe  
 vnto hym the somme of .x. M. talentes: bycause he had it not  
 to paye, commanded that the said dettoure, his wife, and his  
 chyldren, and all that he had shulde be solde. But whan this  
 dettoure came vnto the kynge, and prayed him on his knees,  
 to haue pacience with hym, promisyng him to paye all: the  
 kyng had pitie of hym, and forgaue hym the hole dette. It  
 fortunied afterwarde, that this manne, being thus acquitted,  
 mette with an other of his felowes, that ought hym but an  
 hundred pence, and with violence almoste strangled hym, &  
 sayd to hym, Pay me my money. And the said seruaunt his  
 felowe fell vpon his knees, and prayde hym to haue pacy-  
 ence, promysing to pay all. albe it he wolde not, but cast him  
 into prysen, vntyll al was payde. And whan the reste of their  
 felowes, seinge this crueltie, had tolde the kynge therof: the  
 kyng forthwith sent for this cruell felowe, and sayde to him,  
 O wycked man, I forgaue the thy hoole dette, at thy suite &  
 request: It shulde therfore haue beseemed the, to haue shew-  
 ed lyke compassion to thy felowe, as I had shewed to the.  
 And the kinge beinge soze displeased with this crueltie, com-  
 mitted him to tourmentours, that shuld roughly & straitely  
 handell hym in prysen, tyll he had payde the hole dette. Up-  
 pon this parabole Chryst inferreth, and sayth. Euen so shall  
 your heauenly father doo with you, if you woll not forgyue  
 euery one of you his brother, euen from the harte.

Thus it appereth playnely, that if we woll be forgiuen, if  
 we woll escape euerlastyng damnation: we must hartily for-  
 giue those, whiche haue trespassed and offended against vs.  
 No manne can offende vs so moche, as we offende god: and  
 yet he is alwaye redye to forgiue vs. what ingratitude is it  
 than, what hardenes of harte, what cruelnes is in vs, if we

The interpretation of

for his sake woll not forgyue one an nother? There is none offence great, that man dothe to man: if it be compared to our offences agaynst god. And therfore we maye be well accompted to haue lyttell respecte and consideration vnto our owne benefite, if we wol not remitte and forgyue small fautes, done vnto vs, that we may haue pardone and forgyuenes of so many thousandes of greatte offences, whiche we haue committed agaynst god. And if any peraduenture wol thinke it to be a harde thynge, to suffre and forgiue his ennemie, whiche in worde and dede hath done hym many displeasures: lette hym consider agayn, howe many harde stornes our sauour Christ suffred and abode for vs. What were we whan he gaue his moste precious lyfe and blode for vs: but horrible synners and his ennemys? Howe mekely toke he for our sake all rebukes, mockes, byndyng, beatynge, crownyng with thorne, and the moste opprobrious deathe? why do we bothe vs to be christen men, if we care not for Christ, of whom we be soo named, if we endeuoure not our selfe to take example at him? we be not worthy to haue the name of the membes: if we folowe not the heed. And if any wol say, that his ennemie is not worthy to be forgyuen: let hym consider, and thinke, that no more is he worthy to haue forgyuenes of god. And by what equitie or iustyce can we require, that god shuld be mercyfull vnto vs, if we woll shewe noo mercy, but extremityte vnto our neighbour and brother? Is it a great mater for one synner to forgiue an other, seing that Christ forgaue them that crucified hym? And although thy ennemie be not worthy to be forgiuen: yet we be worthe to forgiue. And Christe is worthe, that for his sake we shulde forgyue. But surely it is aboue our fraille and corrupte nature, to loue our ennemies, that doo hate vs, and to forgyue them that do hurte and offende vs. Thus to do is a greater grace than can come of our selves. Therfore our sauour Christ teacheth vs to aske this heuenly gyft of our heuenly father, that we may forgyue our ennemies, and that he wol forgiue vs



vs our trespasses, euen so as we forgyue them, that trespasse agaynste vs.

¶ **THIRDLY**, that to forgyue our brother his defaulte, is to praye to our lord, that he woll forgyue hym, and wol not impute his offence to hym: and to wyshe to hym the same grace and glozie, that we desyre vnto our selves, and in noo case to anoye hym, but whan occasyon shall come, to helpe hym, as we be bounde to helpe our chrysten brother.

¶ **FOURTHLY** that none ennemie canne wyshe or desyre more hurte vnto vs, than we desyre vnto our owne selves, whan we offre vnto god this fifthe petition: if we woll not remytte and forgyue our displeasure vnto them, whiche offend vs. For what ennemy was euer so maliciouse, or so far from all grace and humanitie, that wolde desyre and davelly praye to god, to sende vnto his ennemie eternal damnation, and that god shuld withdraue his mercy from him for euer. And surely in this petition we aske continually these thynges of god, for our selves, if we woll be mercyles towardes our ennemies, and woll not forgyue them theyr trespasses, for none otherwise we do aske forgiuenes of god, but vpon this condition, that we shall forgyue them, whiche trespasse agaynste vs. And in case we do not fulfyll this condycion: than we praye vnto god, that he shal neuer shewe mercy vnto vs, nor neuer forgyue vs our synnes, but suffre vs to be dampned perpetually.

*The sense and interpretation of the sixte Petition.*

**O**UR HEVENLY father, lo we here thy moste unworthy and myserable chyldren, felynge and consydeyrnge the greate and violent assaultes, wherby not only the dyuell and his wycked spirites, but also our owne fleshe and concupiscence continually do tempte & prouoke vs to breke and violate thy moste holy wpll and commandementes. and consideryng also our own ignorance, & fraylenes, and howe

The interpretation of

weake and vnhabable we be to resiste so myghty and so crafty enemies, without thy heuenly grace, and helpe: we mooste humbly beseeche the our moste dere father, helpe vs, succour vs, and defende vs in all temptations of the dyuell, and of our owne concupiscence, & suffre vs not to be vanquished or ouerthrowen by them. Endue vs so with thy grace, that we maye withstande the desyres of the fleshe. Make, that we maye resiste and fyght agaynste all temptation, whiche proceedeth of superfluitie of meate and drynke, slepe, slouth, or idlenes: And that by temperance in diet, by fasting, watche, and labour, we may be able to subdue the same, and be mete and apte to all good workes. Make that we maye overcome the yuell desyres of lecherie, with all affections and instygations therof. Kepe vs, that the false subtiltie of this worlde, and the vayne intisementes of the same, byng vs, not to followe it. Kepe vs, that we be not drawen by the yuels and aduersities of this worlde, to impaciencie, auengement, wrath, or suche other vices. And that we maye not to moche esteeme the thynges, that belong to the worlde, nor inordinately loue them: but that we maye renounce the same, accordyng as we haue promysed in our baptisme: And that we maye continue in that same promise, goyng forward therein dayely more and more. Kepe vs from the intisementes of the diuel, that we consent not to any of his temptations or persuasions. Kepe vs, that he by no suggestion bringe vs from the ryght fayth, neither cause vs to fall into desperation, nowe, nor in the poynte of deathe. Put thy helppynge hande, heuenly father, to them that fyght and labour agaynste these harde and manyfold temptations. Oke moste deare father vpon vs thy chyldren, whiche, in this most tempestuouse & troublous see of this worlde, be tossed on euery side with the most perillous waues of temptation, and be compassed aboute bothe within and without with most dycedfull and cruell enemies. Defende vs, we beseeche the of thy infinite goodenes, and for thy sonne Iesu Chyristis sake, from all these ennemies and  
Daur-



daungers: And giue vs thy grace and helpe, that they neuer scempe vs further, no: haue greater power ouer vs, thanne we shall be able to beare, resiste, and susteyne. and that they maye neuer ouercome vs, but that we may euer haue the ouer hande vpon them.

**F**OR THE moze plaine declaracion of this syxt petition, we thinke it conuenient, that all byshops and preachers shall instructe and teache the people, commytted vnto theyr spirituall charge, fyrste that there be two maner of temptacions, wherof one cometh and is sent vnto vs by god, who suffereth those, that be his, neuer to be without temptation, by one meanes or other, for theyr probation & trial: albeit he so assisteth & aideth them in al such temptacions, that he turneth all at the ende vnto their profite and benefite. For as the wise man sayth, Lyke as the ouen trieth the potters vessel, so doth temptation of trouble trie the rightuous man. And with this maner of temptation, god tempted sondrye wyse our holy father Abzaam. He tempted also Job with extreme pouertie, horrible syckenes, & sodayn deth of his chyldren. And dayly he tempteth & proueth al his chosen & elect chyliden, whom he loueth. The other maner of temptation cometh chiefly of the dyuell, whiche lyke a furious, and a wodde lyon, runneth and rageth aboute perpetually, seking how he may deuoure vs. And secondly it cometh also of our owne concupiscence, which continually inclineth and stireth vs vnto all euyl, as saint James saith, Euery man is tempted, ledde, and intyced by his owne concupiscence. This concupiscence is an inclination, and prouitie, or redynes, and in maner a violente disposition of our owne corrupte nature, to fall into all kynd of synnes, which after the fall of Adam, all mankynde hath naturally grafted in them: soo that it is borne and groweth, and shall dye with vs, and not before. There is no man so mortified, so sequestred from the world, ne so rauished in spirite, in deuotion, or in contemplation:

Z.iii.

but

Eecl. 27.

I. Pet. 5.

Iacob. 1.

The interpretation of

but that this concupiscence is in hym. Howe be it, it reigneth onely in them, that yelde vnto it. It woll neuer cesse, but one way or other it woll euer assaulte vs. And if we do not fight with it, and resiste it continually: it woll ouercome vs, and byrnye vs into bondage. So that betwene the dyuelle, and this our concupiscence, all vyce and synnes be engendred: lyke as betwene man and womanne children be engendred.

Iacob. i. Accordyng to the sayenge of saint James, where he saith: Concupiscence, whan she dothe conceyue, she bringeth forth synne, and that of all sortes: that is to say, fyrste actes and dedes, contrary to the lawes of god, and after that vse and custome of the same dedes, and at length blyndenes & contempte. For so the wise man saithe, The wycked man, whan he cometh to the bottom of synne, setteth nought therby: but blinded with euil custome, either thinketh the sinne, which he vseth, to be no synne, or els if he take it for sinne, yet he careth not for it, but eyther vpon vayne truste of the mercy of god, (which is in dede no right truste, but a very presumption) he wol continue styl in purpose to sinne, or els vpon vayne hope of longe life, he wol prolonge, differre, & delay to do penance for the same, vntyll the laste ende of his lyfe. And so ofte tymes preuented with sodaine deth, dieth without repentance. wherfore consydering howe daungerous it is to falle into synne, and howe harde it is to aryse: the chiefe and the beste way is to resiste with goddis helpe the fyrst suggestion vnto synne, and not to suffre it to remayne with vs, but as soone as may be, to put it cleane out of our myndes. For if we suffre it to haue place in our hartes any whyle, it is great peril, lest that consent and dede woll folowe shortly after.

¶ SECONDE that our sauioz Jesu Christ teacheth vs not in this sirte petition, to praye vnto god our father, that we shulde be clerely without all temptation, but that he wol not suffre vs to be led into temptation, that is to saye, when we be tempted, that he suffre vs not to be ouercome therewith. For surely temptations be profitable, if they doo not ouercome



come vs. And therfore sayncte Paule sayth, The trewe and faythfull god wol not suffre vs to be tempted aboue that we may beare: but he wol turne temptation to our profite, that we maye susteyn it & ouercome it. And saynt James sayth, Thynk that you haue a gret cause of ioy, when you be troubled with diuers temptations. For the tryng of your faythe bringeth pacience, & pacience maketh pfit worke, so that you maye be parfyte and sounde, lackynge nothyng. And almyghty god also exhorteth vs, and calleth vpon vs to fyght agaynst temptations, sayinge, He that hath the victorie agaynst them, I shall gyue hym to eate of the tree of life. And agayne he sayth, He that ouercometh them, shall not be hurt with the seconde deathe. And saincte Paule sayth, No man shall be crowned, excepte he fyght, yea and that as he ought to fyght, that is to saye, excepte he defende hym selfe, and resiste his ennemies at all poyntes to his power. And our saluour gyueth vs a good courage to fyghte in this battayle, where he sayth, Be of good comforte, for I haue ouercome the world, that is to say, I haue had the victorie of all synnis and temptations: And so shall you haue, if the defaulte be not in your selfes. for you fyght with an aduersarie, whiche is all redy vanquished and ouercome.

1. Cor. 1.

Iacob. 1.

Apoc. 2.

Ibidem.

2. Tim. 2.

Ioan. 16.

*The sense and interpretation of the seuenth petition.*

**O** FATHER, kepe vs from the daunger of water and fire, from thondre, lightnyng, and hayle. kepe vs from hungre, and derth. kepe vs from warre and manslaughter. kepe vs from thy mooste greuouse strokes, the pestilence, and al other diseases. kepe vs from sodeyne death. kepe vs from all puelles and perilles of the body, if it be thy pleasure so to do. But mooste specially kepe vs from synne, and al thynges that maye displease the. Delyuer vs from thy straicte iudgement, at our deathe, and at the laste daye of dome. Turne neuer thy face from vs mooste louinge father. Loke neuer away

The interpretation of  
awaye from vs, leaste we turne from the vnto the world, the  
fleshe, and the dyuell. Good lord graunte vnto vs all these  
our suetes and petitions, accoꝝdynge to our humble requeste  
and desyre. Amen.

¶ FOR THE better vnderstandynge of this laste petition,  
we thynke it conuenient, that all bysshoppes and preachers  
shall instructe and teache the people, commytted vnto theyr  
spiritual charge, fyrst that lyke as in the fyrst petition Christ  
taught vs to desyre of our heuenly father, that we shuld not  
be ouercome with temptation, ne broughte into synne: soo  
nowe in this seuenth and last petition he teacheth vs to pray  
hym, that if by fraylenes we fall into synne, he woll sone de-  
lyuer vs from it, not to let vs continue in it. not to let it take  
rote in vs, not to suffre synne to reygne vpon vs: but to de-  
lyuer vs, and make vs free from it. This synne is the ex-  
cedynge yuell, from the whiche in this petition we desyre to be  
delyuered. And thoughe in this petition be also comprehen-  
ded all yuelles in this worlde, as sickenes, pouertie, derthe,  
with other lyke aduersities: yet chiefly it is to be vnder-  
standed of synne, whiche onely of it selfe is yuell, and ought  
euer without condition to be eschewed. And as for other ad-  
uersities, neyther we can, ne ought to refuse, when god shal  
sende them: neyther we ought to praye for the eschewing of  
them otherwise, than with this cōdition, If goddis pleasure so be.

¶ SECONDE, that nothyng can be called properly and of  
it selfe euyl, but onely synne. And that al other thingis, what  
so euer they be, be the workes and creatures of god: whiche  
neyther made any thyng yuell, no: can do any thyng that  
is yuell. Many thynges we suffre in this worlde, and take  
them for yuell: but they be not yuell of them selfe. All afflicti-  
ons, diseases, punishmentes, and turmentes of this body,  
all the trouble and anguishes of the soule, all the troubles of  
this world, and al aduersities, be good and necessary instru-  
mentes of god for our saluation. For god him selfe (who can  
not



not say other than trouth) sayth, Those þ I loue, I chastise. And agayne the Apostle sayth, He receiueth none but whom he skurgeth. This is the tyme of skurgynge, purging, and skowrynge: And the tyme to come is the tyme of reste, ease, and blysse. And surely there is no better token, that we be in the fauour of god: than that he doth skourge vs, and trieth, and fineth vs lyke golde in the fyre, whyles we be in this worlde. As contrary, there is no more certayne token of his indignation towarde vs: thanne to suffre vs styll to lyue in prosperitie, and to haue all thynges after our wyll and pleasure, and neuer to nyppe vs oꝝ touche vs with aduersitie. Therfore our sauour Christe Iesu (who knoweth what is beste foꝝ vs) teacheth vs not chiefly to praye and desyre to be deliuered from worldely afflictions, trouble, and aduersitie, which god sendeth abundantly, euen to them whom he best loueth, and with whom he is best pleased: but the yuel, whiche we most chiefly shuld pray to be deliuered from, is sinne, whiche of it selfe is so yuell, that in no wyse he can be pleased therewith. And bycause our hole studye and endeuour in this worlde, ought to be to please god: therfore our contynuall prayer shoulde be, that we myghte specially aboue all thynges be preserued frome synne, and eternall punishment foꝝ the same.

Apoc. 3.  
Pro. 3.  
Hebr. 12.

## THE AVE MARIA.



HAILE MARIE ful of grace, the lord is with the. Blessed art thou amonges women. And blessed is the fruite of thy wombe.

¶ FOR THE BETTER vnderstandyng of this Ave, oꝝ salutation of the aungelle, we thynke it conueniente, that all bysshops and preachers, shall instructe and teache the people, commytted vnto their spirituall charge; fyrst howe that it was decreed in the high consistorie of the hole Trinitie, that after the fall of our first

fa

father

The exposition of the Aue Maria.

Luc. 1.

father Adam, by whiche mankynde was so long in the gret indignation of god, and exiled out of heuen, the seconde person, the euerlastynge sonne of the father euerlastynge, shuld take vpon hym the nature of manne, to redeme mankynde from the power of the dyuel, and to reconcile the same again to his lord god, and that he shulde so be perfyt god, and also perfite man. And for this purpose, as saynct Luke in his gospell reporteth, In the sixte moneth after sayncte Elisabeth was conceiued with saynct Iohn the baptist, the angell Gabriel was sente from god into a Citie of Galilee, named Nazareth, to a virgin, which was desposued or ensured to a man, whose name was Ioseph, of the house of Dauid, and the virgins name was MARIE. And whanne this Angel came vnto this sayde virgin, he sayde these wordes, Haile full of grace, the lord is with the, blessed arte thou amonge women. And when the virgin, heyrnge these wordes was moche troubled with them, and mused with her selfe, what maner of salutation it shulde be. The Angell sayde to her, Feare not Mary, be not abashed: for thou haste founde fauour and grace in the syght of god. Lo thou shalte conceiue in thy wombe, and shalte bringe forth a sonne: and thou shalt cal his name Iesus. he shal be great: & shalbe called the sonne of the highest, And the lord god shal gyue to hym the sete of Dauid his father, and he shal reigure ouer the house of Iacob for euer, and his kyngedome shal haue no ende. Then sayd Mary to the Angell, howe can this be doone: for I knowe no man: And the angel answeringe sayde vnto her, The holy gooste shall come from aboue into the, and the power of the highest shal ouershadowe the, and therfore that holy thyng, which shal be borne of the, shal be called the sonne of god. And lo thy cosine Elisabeth hath also conceiued a sonne in her olde age: and this is the sixte moneth sith she conceiued, whiche was called the barreyne woman. For there is nothyng impossible to god. To this Marye aunswered, Lo I am the handmayde of our lord. Be it done vnto me as thou hast spoken. And



And then forthwith vpon the departure of the angel, and beinge newly conceued with the moste blessed Childe Iesus, Mary wente vp into the mountaynes with speede into a citie of Iuda: and came to the house of zachary, and saluted Elisabeth. And as sone as Elisabeth harde the salutation of Mary the childe spronge in her bely. And forthewith Elisabeth was replenished with the holy gooste, and cryed with a great voyce, and sayde, Blessed arte thou amonge women, and blessed is the fruite of thy wombe. And wherof commeth this to me, that the mother of my lord commeth to me? For lo as soone as the voice of thy salutation was in my eares: the childe in my wombe lepte for ioye. And blessed art thou, that dyddest beleue. For al thinges that haue ben spoken to the from our lord, shall be perfourmed.

¶ SECONDE that the angell Gabriel, whiche spake to the virgin, was an high aungell, and an high messenger. And truely it was conuenient, that he shulde be soo. For he came with the highest message, that euer was sent, which was the treatie and leage of peace betwene god and man. And therefore the fyrste worde of his salutation (that is to saye, Haile, or be ioyfull) was meruaylous conuenient for the same. For he came with the message of ioye, And so sayd thother aungell, whiche at the birthe of our saluour appered to the sheperdes, I shewe to you (said he) great ioye, that shall be to all the people. And surely consyderinge the effectes, that ensued vpon this high message: all mankynde hadde greate cause to ioy. For man being in the indignation, and the displeasure of god, was hereby reconciled. Man being in the bondes of the diuelle, was hereby delyuered. Man beinge exiled and banyshe out of heuen, was hereby restored thither agayne. These be suche matters of ioye and comforte to vs, that there neuer was or shalbe, nor canne be any lyke. But not onely for this purpose, he beganne with this highe worde of comforte: but also for that he perceyued, that the virgin beinge alone, wolde be moche abashed and astonyed

## The exposition of the Aue Maria.

at his meruaylous and sodayne commynge vnto her. And therfore he thought it expedient, first of al to vtter the worde of ioye and comforte, whiche myght comfort and put away all feare from the blessed virgin. And he calleth not her by her propre name: but gyueth her a newe name, callinge her full of grace. This is now her newe name. and this is the highest name, that can be in any creature. For her sonne, the sonne of god, was content with this name, where he is by the holy euangelist saint Iohn called also full of grace. And yet she is not in this behalfe equal with hym. For that she is full of grace, she hath it of hym. And how coulde it be other wise, but that she muste nedes be fulle of grace, that shulde conceyue and beare hym, that was the veray plenitude and fulnesse of grace, the lord of grace, by whome is all grace, and without whom is no grace. Holye scripture calleth also saynt Stephyn full of grace: but he maye not be compared with the blessed virgin, ne haue comunion in this name full of grace, equal with her, for she conceyued and bare hym, that is the auctour of all grace. and this is the singuler grace by whiche she is called, not onely the mother of man, but also the mother of god.

AA. 6.

¶ THIRDELY that by these wordes, The lord is with the, is declared the name, whiche the aungell gaue to her, callinge her full of grace: And they signifie, that she was full of goddis fauour, and full of his grace. For surely our lord is not with them that be not in grace: he can not tarre with them, that be boide of grace, & be in synne. For there is a separation and diuorce betwene the synfull soule and our lord, as the wyse man saith, Peruerse thoughtes make a separation and diuorce from god: moche more peruerse dedes.

Sapi. 1.

¶ FORTHELY that by these wordes, Blessed art thou amonge women, was ment, that there was neuer woman so blessed. And truely she may well be called so, most blessed amongst all women: for she had great and high prerogatiues, whiche none other woman euer had, hath, or shal haue. As not this  
an high



An high prerogative, that of al women she was chosen to be  
 mother to the sonne of god: And what excellent honour was  
 she put to, whan not withstanding the decree was made of  
 his natiuitie by the hole trinitie: yet the thing was not done  
 and accomplished, without or before her consent was gra-  
 ted, for the which so solenne a messenger was sent: And how  
 high grace was this, that after the defaulte made throughe  
 the perswasion of the fyrste womanne our mother Eua (by  
 whom Adam was broughte into disobedience) this blessed  
 virgin was electe, to be the instrument of our reparation, in  
 that she was chosen to beare the sauour and redemer of the  
 worlde: And is not this a wonderfull prerogative, to see a  
 virgin to be a mother: and againste the generall sentence of  
 the malediction of Eua, to conceyue and byynge forth her  
 chylde without synne: And who can esteeme, that meruaylous  
 solace and comforte, whiche was in her harte, whan she en-  
 braced that chylde, and nourished it with her pappes, and had  
 continually company of suche a sonne so many yeres togy-  
 ther: Wherefore we may worthily say, that she is the mooste  
 blessed of all other women. And to the intent that all good  
 christen men shulde repute and take her soo: beholde the pro-  
 uidence of god, that wolde by an nother wytnesse confirme  
 the same. For euen the same wordes that the aungell spake,  
 the blessed matrone sainte Elisabeth spake also. and where  
 the angell made an ende, there she began. The angell made  
 an ende of his salutation with these wordes, Blessed arte thou a-  
 monge women. The blessed matrone beganne her salutation  
 with the same wordes, declaring that she was enspired with  
 the same spirite, that sente the aungelle: and that they were  
 bothe mynisters of the hole Trinitie, the one from heuen,  
 the other in erthe. And afterwarde she added these wordes,  
 and sayd, And blessed is the fruite of thy wombe. These be not the  
 wordes of the angell: but of saynte Elisabeth. For whanne  
 the virgin Marie came to salute her, the said Elisabeth be-  
 inge inspired with the holy gooste, and knowynge that the

### The exposition of the Aue Maria.

Virgine Marie was conceived, spake these wordes of the fruite, that the virgine shulde bryng forth. And here is also an other wonderfull thyng to be noted. for as it apperethe in the gospel, the chylde in saint Elisabethes wombe, that is to say saint Iohn, whiche yet hadde scant lyfe, gaue testimonye to this fruite: that this fruite shoulde saue hym, and all the worlde, and as a prophete, he lepte for ioye in his mothers bealy. And althoughe he coulde not yet speake: yet neuer the lesse he declared by suche sygnes and tokens, as he coulde: that blessed was the fruite of that wombe. This is the fruyte, that the aungell spake of, sayinge his name shal be Iesus, that is to saye a Salupour: for he shal saue his people from their synnes. And wel he may be called the blessed fruite, whiche hath saued vs, and giuen vs lyfe, contrarye to the cursed fruyte, whych the Eve gaue to Adam, by whiche we were destroyed and brought to deathe: but blessed is the fruite of this wombe, whych is the fruite of lyfe euerlastyng.

**FIFTLY** we thynke it conuenient, that all bysshops and preachers shall instructe and teache the people commytted vnto theyr spirituall charge, that this Aue Maria is not properly a prayer, as the pater noster is. For a prayer properly hath wordes of petition, supplication, request, and suite: but this Aue Maria hath no suche. Neuer the les the churche hath bled to adioyne it to the ende of the Pater noster, as an hymne, laude, and prayse partly of our lord and sauour Iesu Christ for our redemption, and partely of the blessed virgyne, for her humble consent gyuen and expessed to the Angel at this salutation. Laudes, prayses, and thanks be in this Aue Maria principally gyuen and yelded to our lord, as to the auctour of our sayd redemption: but here with also the virgine lacketh not her laudes, prayse, and thanks for her excellent and synguler vertues, and chiefly for that she humbly consented, accordyng to the saying of the holy matrone saint Elisabeth, when she sayd vnto this virgin. Blessed art thou,



thou, that diddeste geue truste and credence to the angelles wordes. for all thynges that haue bene spoken to the, shall be perfourmed.

THE ARTICLE OF  
Iustification.



**A**S TOVCHINGE the order and cause of our Iustification, we thynke it conueniente, that all bysshoppes and preachers shall instruct and teache the people, committed vnto theyr spirituall charge, that this worde, Iustification, sygnifyeth remyssion of our synnes, and our acceptation or reconciliation in to the grace and fauour of god, that is to say, our perfyte renouation in Christ. **I**TEM that synners attayne this iustification by contrition, and saythe ioynded with charytie, after suche sorte and maner as is befoze mencioned and declared in the sacrament of penaunce. Not as though our contricion or saythe, or any woꝝkes procedynge therof, can woꝝthlyly meryste or deserue to attayne the sayde iustification. For the onely meryste and grace of the father, promysed frely vnto vs for his sonnes sake Iesu Christe, and the merytes of his bloude and passion, be the onely sufficient and woꝝthy causes thereof. And yet that not withstanding to the attaynyng of the same Iustification, god requyꝛeth to be in vs, not onely inward contricion, perfite faithe, and charitie, certayne hope and confidence, with al other spiritual graces and mocions, whiche as was sayde befoze, muste necessarylye concurre in remission of our synnes, that is to saye, our Iustification: but also he requyꝛeth and commaundethe vs, that after we be iustified, we muste also haue good woꝝkes of charitie and obedience towarde god, in the obseruynge and fulylling outwardely of his lawes and commaundementes. For although acceptation to euerlastyng lyfe be conioyned with

## The article of Purgatorie.

Roma. 8.

Matt. 19.

Gala. 5.

Matt. 5.

justification: yet our good workes be necessarily requyred to the attaynyng of euerlastyng lyfe. And we beinge iustified, be necessarily bounde, and it is our necessary duetie, to do good workes, accordyng to the sayinge of saynct Paule, we be bounde, not to lyue accordyng to the fleshe, and to fleshely appetites: for if we lyue so, we shall vndoubtedly be damned. And contrary, yf we woll mortifie the dedes of our fleshe, and lyue accordyng to the spiryte, we shall be saued. For who so euer be led by the spiryte of god, they be the children of god. And Chyrste sayth, If you wol come to heuen, kepe the commaundeementes. And sayncte Paule spekyng of euyl workes saythe, who so euer commyttte synful dedes, shall neuer come to heuen. wherfore all good chyrsten people muste vnderstande and beleue certaynely, that god necessarily requirerh of vs to do good workes commaunded by hym, and that not only outwarde and ciuile workes, but also the inwarde spirytual motions and graces of the holy goste, that is to saye, To drede and feare god. to loue god. to haue ferme confidence and truste in god. to inuocate and call vppon god. to haue pacence in all aduersyties. to hate synne. and to haue certayne purpose and wyl not to synne agayne. and suche other like motions and vertues. For Chyrst sayth, we muste not onely do outwarde cyuile good workes, but we must also haue these foresayd inwarde spiritual motions, consentynge and agreable to the lawe of god.

## THE ARTICLE OF Purgatorie.



FOR AS MOCHE as due order of charite requyeth, and the boke of Machabees, and dyuers auncient doctours playnely shewen, that it is a veray good and a charytable dede to pray for sowles departed. And for as moche also as suche vsage hath contynewed in  
the



the churche so many yeres, euen frome the begynnynge: we  
thynke it conueniente, that all bysshoppes and preachers  
shall instructe and teache the people, commytted vnto their  
spyrituall charge, that no manne oughte to be greued with  
the contynuaunce of the same. and that it standethe with  
the betayr delwe order of charitie, that chrysten menne shulde  
praye for the sowles departed, and commytte theym in oure  
prayers to goddis mercye. and also to cause other to praye  
for theym in masses and exequyes. and to gyue almes to o-  
ther to praye for theym, whereby they maye be relpyed and  
holpen of somme parte of their peyne. But for as moche as  
the place, where they be, the name therof, and kynde of pey-  
nes there also be to vs vncertayne by Scripture, Therfore  
this with all other thynges be to be remytted to almyghtye  
god, vnto whose mercye it is mete and conuenient for vs to  
commende theym, trustynge that god accepteth our prayers  
for theym, referrynge the reste holly to god, to whom is kno-  
wen their estate and condicion. xherfore it is moche neces-  
sarie, that suche abuses be clerely put away, whiche vnder  
the name of purgatorie, hath bene aduaunced: as to

make men beleue, that through the bysshop of Ro-

mes pardons soules might clerely be delyue-

red out of purgatorie, and al the peynes

of it: or the masses sayde at Scala

celi, or other where, in any

place, or before any

ymage, myght

likewise

Delyuer them from all their peyne, and

sende theym streighte to heuen,

and other lyke abuses.

*Londini in Aedibus Thomae  
Bertheleti Regii Impressoris*

LONDINI IN AEDIBVS  
THOMAE BER-  
THELETI REGII IMPRES-  
SORIS.  
AN. M. D. XXXVII.  
CVM PRIVILEGIO.





